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For the Register.

TALES OF THE CHURCH. NO. IX.

THE FIRST CRUSADE.

Part 1. A Voice from Palestine.

Pope Urban II., sat in his private oratory,—a room in which the Chapel of the priest appeared strangely blended with the cabinet of the sovereign. There was an altar, on which together with crucifix and chalice, rested in its jewelled case, many a precious relic, held to be possessed of wondrous virtue. But the table where sat the earthly head of the Church, was strewn with emblems rather of temporal sway than of spiritual avocations. A map of the world lay there,—wrought by the most learned monks of the papal court, and *on which emblazoned in beautiful colors, but with little* apparent regard to accuracy, were displayed the portions of the earth's surface then known, from India and Cathay to the Fortunate Islands, bounded to the north and east and south by "Terra Incognita," and to the west by the yet untravelled waves of the Atlantic. Volumes too were there, of richly illuminated manuscript, treasures of great price, and of which few but the clergy could even in that age, make use.

The pope was perusing a letter, while his compressed lips and the frown upon his brow showed that the contents were highly displeasing to him. At length he threw it down, and exclaimed—"More bad news from France! But let king Philip look to it! Holy Gregory, may thy pupil and successor have a portion of thy spirit, to rule this stubborn family!"

He rose, and traversed with rapid steps the floor of the oratory. Soon he burst forth again.

"The Emperor still unsubdued, and Philip rebellious,—rebellious, with all his pretended submission! Rufus of England as obstinate as his father! But the chair of St. Peter shall be equal to the whole of them! Now to less disturbing thoughts. Who waits our audience?"

The chamberlain, to whom, at his station in the ante-chamber, the last words had been addressed, ushered into the presence of Urban a man in a coarse robe, of eastern fashion, with his cap adorned with a scallop shell, and sustaining his emaciated form with a pilgrim's staff.

Scarcely could the pontiff utter the wonted benediction *to his visiter, when the latter,* kneeling before him exclaimed, "Pity, holy father, pity and aid to the suffering Church of Christ's own land!"

"What seekest thou, brother? Rise, and tell us of what evils thou speakest, and how we can relieve them?"

"Holy father," said the pilgrim, "earnestly have I prayed that I might live to see thy face. Now my prayer has been granted, oh that it may not have been granted in vain! I come, holy Urban, from the afflicted land where stands the sepulchre of the Lord. There have I spent many years in solitude among the rocks of Engedi, save when from time to time I have gone to worship on the hill of Calvary or in the grotto of Bethlehem. How many thousands have I seen, bedewing with their tears the spot where the manger stood, and that where the rent rock still bears witness to the quaking of the earth when Jesus died! But now, father, the infidel lords it over all that holy land. Our pilgrims are no longer suffered to enter the walls of Jerusalem. The worshippers, who have gone up, unarmed men, devout women, innocent children, have been abused and many of them slaughtered by the godless Saracens. Listen, holy father, to the cry of Palestine! Let not the heathen triumph unpunished. Call on the warriors of Europe to free the sepulchre of Christ!"

In silent amazement Urban listened to these words prompted by strong enthusiasm, and uttered by one who naturally possessed no ordinary degree of eloquence. The idea suggested was not new to him. It had occupied no small portion of the attention of his great master, Gregory VII., who at one time, had himself proposed to lead an army to the Holy Land. The hermit had paused, but a sign from the Pope encouraged him to proceed.

"Think, holy father, if even the safety of the Christian states, does not call for action. The Saracens have pushed their arms so far that the Greek Empire trembles before them, while many countries which once were Christian, now groan beneath their sway. Have they not recently even landed in Sicily, and threatened Italy itself?"

"Alas, brother," replied the pope, "what can I do, to meet the storm? Even at this moment, the contest still rages between the holy see and the proud German, and Philip of France, though excommunicated, refuses to break his unlawful marriage."

"Shame to the princes," said the enthusiast; "shame to the disobedient sons of the Church, who while the cry of their slaughtered brethren is going up to heaven, delay the vengeance of the Lord by their contumacy. But, holy father, there is a power in thy voice, that in such a cause will stir up the barons and the people, even if the kings refuse to obey. Heresy and schism will be silenced, when the Christian world is gathered to battle; and by leading to the rescue of the holy sepulchre, thou mayst rule more peaceably even in Europe."

"Ha!" exclaimed the Pope, "that was a thought worthy of Gregory! It were not amiss indeed, to send this horde of turbulent princes to the East, and bring Europe to peace in their absence."

"If it be true that I have heard," said the hermit, "there are thousands of valiant men in Christendom, who now are but too easily tempted to violence. These might find forgiveness of their sin by turning their arms against the infidel, while Europe would rejoice to be freed from their presence."

"Hast thou said aught of thy mission to any of the princes of the West?"

"I was honored with an audience of the princely Count Roger, and his brother Bohemond, at Palermo; and I thought that the noble Normans were well disposed to turn towards the East those arms that had won Sicily and Apulia."

"Ay," said the Pope; "the sons of Guiscard will not be idle where honor or land is to be won. They are faithful children too of the Holy See. But now, brother, we thank thee for thy zeal, and will give careful thought to thy suggestion. Soon we are to meet the princes, the bishops and the people in council at Placentia; and we would that thou shouldst be there, to deliver thy message to assembled Christendom. Meantime remain near us. Benedicite!"

The hermit knelt again, and kissed the hand which the Pontiff extended to him, then rose, and reverently withdrew.

[To be continued.]

For the Register.

SOME SUGGESTIONS TO SABBATH SCHOOL TEACHERS.

The question may arise, and probably does often occur to each one of us,—is our School productive of any good;—are we spending our strength for naught, and our labor for that which profiteth not ourselves or others; can we see any good effects resulting from our efforts? When, making of ourselves such inquiries, we look about on the actual state of things, we shall probably find much not calculated to fill us with satisfaction for the past, or zeal for the future. It must however, be remembered that sudden striking effects are not to be looked for. The harvest does not spring forth at once ready for the reaper's sickle,—but rain, sunshine—day and night, care, cultivation and patience, and faith too, are necessary, and after due time, he who faints not reaps the reward of his labors. The change is going on almost imperceptibly; the progress is gradual So must it be in moral husbandry. The seed which we are now endeavoring to implant in the young minds of those who are in some measure under our care, may seem to us to fall on stony places where there is no depth of earth, or among thorns, or by the way side. It may lie dead for a long time. It may not germinate or spring forth for years; until some unexpected concurrence of circumstances quickens it into life and causes it to push forth into a vigorous growth. We may not during our lives see fruit: we may even drop into our graves lamenting that our efforts have been expended in a barren soil, but these now young minds may in after years recall our memories with gratitude, and men of other days may bless *us for these apparently insignificant labors.*

Let us not then faint on our way; and although we may often look back, yet let us endeavor to press on, discharging the duties we have undertaken, however hopeless may seem the effort, drawing encouragement and strength, even from the possibility of good.

But what are our duties? We are filling the places of Sabbath School Teachers; what is the character of the office, what the nature and extent of its obligations? These inquiries might furnish a theme for a much more extended series of remarks than I propose now to offer. Some suggestions, however, in relation to them I will present.

To teach the young the facts of the gospel histories, to render them familiar with the language, the sentiments and the precepts of the scriptures; this is undoubtedly to be regarded as among the great purposes of a Sabbath School; and that Teacher would be strangely inconsistent who should not endeavor to keep this object in view, and prepare himself to impart to his pupils instructions in these things. All the great principles of morality, truth, justice, benevolence, fear of God and a regard for man, are to be inculcated; and the life, the character and the teachings of Jesus Christ will furnish to the hand of the Teacher an ample store house of materials for this purpose. It is not enough, however, for the Teacher to recommend these virtues, to inculcate these principles. He must first realize them in his own heart, and manifest their influence in his own life; otherwise his teachings must of necessity be mere lifeless and powerless words. For how can one impart to his pupil instruction that shall reach its aim on these points, unless he has in his own heart and life some just appreciation of the moral beauty exhibited by the great examplar? How can he inculcate a regard for truth, unless he has cultivated in his own breast a pure and transparent honesty? How can he enjoin the practice of justice, unless he has not only endeavored to form in his own mind some adequate idea of its requirements, but to exhibit in his dealings and intercourse with others a strict regard for their rights? How can he urge the exercise of benevolence, a benevolence which in its enlarged grasp can comprehend all men as brethren, unless his own heart is swelling with that love which was the leading trait and chief beauty of the character of his master? These views may seem to show how large, how difficult, how responsible is the duty, not only of the Sabbath School Teacher, but of every one who is called in the ordination of Providence to the care and instruction of the young. He must narrowly watch his own character, feelings, principles, and cultivate in his own breast all those sentiments which he wishes to infuse into the minds of others. He must not only do this, but must make it his constant aim to order his daily life and conversation by the best and highest principles, so that when he meets his class on the Sabbath, he may be able to speak to them in a tone and manner that result from a conviction and feeling of the truth and value of what he says, and which alone can reach the heart of the child.

Nor is the duty of the teacher to his pupils confined to the hour which they spend together in the School. He is with them, imparting instruction orally, but a brief space in each week; a mere hand's breadth of time in each year. But are they deriving lessons from him at no other time? Are not the daily walk, the prevailing tone of the teacher's mind, his conversation, the qualities of his character, as they are seen, heard, manifested in his intercourse with Society, affording lessons to the pupils more impressive, than can be his words of direct instruction? And what if the words, and the life of the Teacher should point in opposite directions!

The dispositions, habits, character of the pupil as they display themselves among his associates, should, as much as possible, be studied and understood by the Teacher; and no opportunity be suffered to pass of bringing out and encouraging whatsoever in them may be good, or of checking and correcting what may need to be corrected. In general the opportunities will be frequent during the week for observing the character and conduct of the scholar, and the Teacher need not wait for the hour of school to come, before he administers such word of encouragement or reproof as he may see to be required.

Probably no one will be disposed to question the correctness of these views as relating to the serious defects or vices which may exist in any supposable case, or so far as the higher virtues may be concerned. There are, however, as I think, many matters of the minor morals that do in some degree come within the scope of the Teacher's duties, and which he must by no means overlook. It is said that good manners are good morals, and the saying is not destitute of truth. It is not, it is true, every fair and specious outside that causes purity of heart and correctness of principles? but no one can habitually violate the proprieties and decencies of life, without suffering to some extent in his whole character. I deem it one part of the Sunday School Teacher's duties to keep a watch over the character and conduct of his pupils with reference to these minor morals; and in order to do anything effectually in this way, it is necessary that he should pay a strict regard to them in himself. I shall perhaps make myself more intelligible by an illustration. The young are with us at almost all times; they make a part of the congregation on the Sabbath, at the Lyceum, or wherever during the week we meet for purposes of instruction. It is hardly to be expected that the services will so entirely interest their minds as to secure an undivided attention; but they may be taught to sit in respectful silence and to be careful not to disturb those near them, if not the whole assembly, by conduct entirely unsuited to the place and occasion; and indeed the presence of a great many of the younger class can be regarded of no other use than as a means of training them to the observance of the proprieties of time and place. Nothing is more annoying to those who assemble on such occasions with a desire to hear what may be said, and to profit by it, than to have their attention distracted, and their reflections disturbed by the whispering, laughing, and trifling conduct of any part of the congregation, and nothing shows a greater want of good training than the breach of propriety in this respect which is not unfrequently, I may say indeed in all places and on all occasions, witnessed, not among the younger class of children only, but on the part of some whose years should ensure a better regard for what is decent and proper.—There is among us in this respect an extremely vicious state of things. It has become matter of frequent and public observation, and it is quite time that some measures were adopted to correct it. It may be said that the correction of this is the duty of the parent, and so it is;—and so is the moral as well as intellectual culture of the child the duty of the parent. It is also the duty of the Sabbath School Teacher, and of every other teacher;—and it should be made an object to impress upon the minds of children right views in this particular.

Now suppose the teacher, having observed this indecorum on the part of any of his class, should undertake to administer reproof; we may suppose it to be a breach of the proprieties of the Sabbath services of the church. He would probably endeavor to set before the mind of the offender all the considerations, both small and great, that connect themselves with the subject; such as, that we come together at such times for purposes of moral and religious improvement:—that we must one day render an account for the manner in which we use all our privileges,—that it is plainly the duty of all to listen to the words that are addressed to them by the preacher, because the very object of assembling is defeated by inattention:—further that in the occasion supposed the very act of being present is a profession that we mingle in the devotions of the place, and that to do otherwise than to yield to them our thoughts is moral wrong;—that such conduct is decidedly rude and indecent;—that if we do not care to profit ourselves by the instructions of the preacher, we ought to have regard enough for propriety and the comfort of others to restrain us. All these and many other considerations the teacher in the case put might be supposed to urge upon the pupil with a serious and affectionate tone. Now suppose when the teacher had ceased speaking, the pupil, instead of receiving the admonition with a penitent and submissive spirit, should turn and justify himself upon the ground that he had seen the teacher often doing the very things he had now reproved. What could such a teacher reply? It would not do to say that his *principles* and not his *practices* were to be copied; and silence would seem to be his only resource. I use this illustration merely as a case falling under what I have denominated the minor morals,—if indeed this may be properly so classed,—which are to some extent under the Sabbath School Teacher's supervision, as showing with what scrupulous care he should keep watch over all his ways.

But some one may say, the case you put is scarcely a supposable one; surely no Sabbath School Teacher can be so utterly forgetful of his duties, so entirely regardless, not only of what belongs to the character he assumes, but to the commonest principles of decency and propriety, as to allow himself to be placed in such a position in the eyes of his pupils. He who has engaged in the business of the moral and religious instruction of the young, cannot be guilty of such gross inconsistency as the case supposes. Alas! I would gladly think so too. But strange as it may seem, the case is not an imaginary one. It has pained me more than once to see those who had assumed and were filling the office of Sabbath School Teachers, guilty of these very *improprieties*,—that is too gentle a word. I have seen some such not only entirely inattentive to the words of the preacher, on the Sabbath, in the house of God, but spending the time in such trifling and lenity of conduct as ought to bring blushes to the cheek.

Who,—we may be ready to exclaim, when we survey the extent of our duties,—who is sufficient for these things. Our post is one indeed of great responsibility, involving interests of great magnitude, and requiring untiring watchfulness, and holding out as its reward, only the possibility of good to others, but the certainty of good to ourselves, if we will maintain it fully. And so ought it to be regarded by every one who occupies it. There is no danger of placing our standard too high. It may be that we cannot hope fully to attain to it, but then we may be always approximating towards it. "Be ye perfect even as your Father in Heaven is perfect," was the injunction of our Master. Not that we can in this life, if ever, expect to reach such perfection; but the great secret of all excellence, and of all happiness too, is to have something before us and above us after which we may constantly strive. Admitting then that our duties as Sabbath School Teachers require of us characters which we feel that we do not possess, and labors for which we are not yet competent, what is to be done? Shall we therefore abandon the work? Shall we not rather by the very difficulties of our position be urged to redoubled effort!

T.

For the Register.

THE SOCIAL STATE—HOW TO AMEND ITS EVILS.

"There are two ways in which those who are anxious to amend the social state may proceed. They are [both] suggested by the same conviction of the injustice which society at present inflicts upon its members."

"We concur with both these classes in believing that society needs to be reformed, if not to be re-moulded."

"Society may not, without being guilty of fraud as well as cruelty, make life a burden to be endured, and only endured."

This somewhat lengthened text we have selected from a recently published essay on the "Religious Aspect of the Times," in order to illustrate a very common but loose way of speaking, of what are called social evils, or, in other words, of human sins, errors and sufferings. The looseness consists in speaking of these evils as if they were the result of artificial arrangements, entered into and maintained in operation by a certain body, agency, or power, called society. Society is personified, almost hypostatized, and charged with the guilt of all, or nearly all the evils that are prevalent among us. We are told of the organization of society, its arrangements, system, and so on through a variety of phrases, implying that the circumstances in which the various orders of men are placed, are provided for them by actual regulation, laws, or arrangements, enacted by society. Society is made to appear a thing of formal voluntary agreement, defectively organized and able to be organized over again on a new plan.

In the same essay we are told, that "whole classes are trained in sin from their birth," and the implied assertion is that *society* is the instructor. But who or what is this society? where can it be found? where are its appointed schools of vice? We know of no schools that can properly be called the institutions of society, except those provided by the law, our public schools; these are indeed institutions of society, though not we trust schools of sin.

But the fact of which the essayist speaks is that a certain portion of the parents in the community allow, or aid their children to grow up in sin. Then why is it not better to state the fact as it is, letting the blame lie where it belongs, not on the head of an intangible abstraction.

We are told again that there are multitudes who cannot better their condition, let them try ever so hard; for the *social arrangements*, the influence and customs by which they are surrounded will not let them. There may be classes much depressed by influence and customs surrounding them; but it does not appear in what sense these influences and customs are called social arrangements.

Society, used in this manner, properly signifies no more than the aggregate of the inhabitants of any territory. It is not a thing of institution, arrangement, or system. It is not, properly speaking, organized in any way, good or bad. It is simply an aggregation of human beings, living together in the best way they know. Society forsakes this form only when it acts through a civil government, like ours, created and arranged by the people. The evils existing in the community are properly said to arise from the institutions or arrangements of society, only when they are created directly or indirectly by the legislation of the government. But the social evils that we suffer from are not so created; no, not even southern slavery or licensed rumselling.

Even those evils that seem to be properly ordered by society, such as war and the preparation of war-like instruments, ships, guns, powder and soldiers, are the growth of the mistaken or vicious action of individuals. All reformation must be made through changes in individuals. Reform all individuals, and all evils, except the necessary ones of imperfection, will be remedied. Leave individuals as they are, and all new arrangements, organizations, mouldings and systems, however skilfully devised and potently administered will most assuredly be futile.

The evil of the way of speaking just commented on, is that it distracts the attention of the reformer from the minds and souls that he can reach and act on, to a mere abstraction, on which he cannot act, because he cannot find it.

It quiets men's consciences, by persuading them that a part of the selfishness, injustice and oppression of which they are guilty is to be laid to the bad institutions of society, not to themselves. And it leads them to wait for a change in society, for the remedy of these evils, which in a degree at least, are within the control of nearly every one.

L.

THE ATONEMENT.

In treating of the doctrine of Atonement, I shall first state those points in which all Christians are agreed, then the points in which they differ, and the reason for which we adopt our views of the subject, and reject those which are regarded by some as vital to salvation.

We all admit the Atonement to be a reality. We all agree that Christ died for the spiritual benefit of mankind. We all admit that it was to procure the pardon of sin, and to induce man to forsake it; that it was "to take away the sin of the world," that he suffered. They agree in the historical facts, that Christ died a violent and painful death, in consequence of taking upon himself the office of the Messiah, the person promised in the prophecies of the Old Testament. So far the parties are agreed.

But different sects of Christians disagree as to the *manner* in which this was effected. One portion of the Christian world has attributed the efficacy of Christ's death to the divine nature, which was a part of his person. The second article of the Church of England reads thus: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very man; who truly suffered, was crucified, dead and buried, *to reconcile his Father* to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of man."

* * * * *

When we see such sentiments as these subscribed, for almost three hundred years, by deacon and priest, bishop and archbishop, apparently without reflecting on the tremendous assertions they contain, we are tempted to fold our hands in despair, and give up all hope of ever seeing Christianity disencumbered of the speculations of the dark ages. The very and eternal *God* was crucified, to reconcile *his Father* to us! Let us see if there be any ground for such a supposition as the crucifixion and death of God.

We should be pointed, I suppose, to such passages as this: "When we were enemies, we were reconciled to God, by the death of his Son;" and this: "They crucify to themselves the Son of God afresh, and put him to an open shame." This conclusion was arrived at, by supposing "Son of God" to be equivalent to "God the Son." But the shocking conclusion, that God died, one would suppose, would have led them to doubt the identity of the expressions, "Son of God" and "God the Son," and induced them to examine the subject anew. That examination would have led them to the conclusion, which we have arrived at more than once in the course of these lectures, that the epithet, "Son *of* God," has nothing to do with the nature of Christ, but is merely equivalent to Messiah. Some have seen the startling character of the proposition, that God died, or suffered in any way, and, moreover, the natural impossibility of one Person of a Trinity making atonement to another; since, after all, there is but one divine essence, which is shared by the three Persons. They, therefore, softened the matter by saying, that the value of the sacrifice was enhanced by the fact, that the victim was connected in some mysterious way with a divine nature. But this palliation is no cure for the essential defects of the system, for such a connection must have *diminished the intensity of Christ's sufferings*, nay, have reduced them almost to nothing. This supposition, too, is at war with the narrative. That makes Christ exclaim upon the cross, "My God, my God, why hast thou forsaken me?" This must have been uttered either in his divine or his human nature, or in the complex person which was made up by the combination of both. If he uttered it in his human nature, then his divine nature had nothing to do with his sufferings; and if he uttered it in his divine nature or his complex person, he uttered what was not true. God could *not* forsake him. He could have suffered, then, only in his human nature. All ideas, then, of an *infinite* atonement, from the infinite nature of the victim, vanish, and become impossible suppositions. To all this, the Scriptures oppose one uniform representation, that it was Jesus, the Messiah, who suffered, and died, and rose again for human good. It was Christ who died for our sins, according to the Scriptures We omit, for the present, all discussion of the *sense* in which he died for our sins. But *Christ* signifies not God, but the *anointed* of God. The doctrine of atonement, then, has no connection with the Trinity, and all that representation which you sometimes hear, of God's sending his Son from heaven, or the first Person of the Trinity sending the second, has no meaning, no foundation whatever. For "there is one God, and one Mediator between God and men, the *man* Christ Jesus, *who gave himself a ransom for all.*" Whatever atonement was made, was made by the *man* Christ Jesus. [Burnap.

DEATH'S VISIT TO THE VILLAGE.

They say that people live longer in the country than in the town, and, perhaps they may a few short years; but be not deceived by the saying, my country friends, for the word of the Eternal is gone forth:—"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Ps. xc. 10. Neither town nor country can prevent the visits of Death.

Death came up the village. It was in the spring; the fresh leaves were budding forth, and the snow-drops were peeping out of the ground. He went into the thatched cottage by the ash tree where sat old Roger Gough in his arm-chair, with his brow wrinkled and his hair white as flax. Roger was taken with the cramp in the stomach, and soon ceased to breathe. "What man is he that liveth, and shall not see death! shall he deliver his soul from the hand of the grave!" Ps. lxxxix. 48.

The wheelwright's wife sat with her baby, her first-born in her lap. It smiled as it lay asleep, and breathed softly. The mother went on mending stockings, every now and then casting a fond look at her little treasure. That day-week its gentle spirit departed, leaving its fond parents half heart-broken.—How uncertain is human life! "It is even a vapor that appeareth for a little time and then vanisheth away." James iv. 14.

Death went down the village in summer. The heavens were bright with sunbeams, and the earth seemed to smile; the gardens were in their glory, and the merry hay-makers were busy in the fields.—The sexton's son had long been ailing, and all agreed that he could never struggle through the winter. The red tinge on his cheek was not of a healthy hue; consumption had marked him for the grave. He had taken his bed for a fortnight, when his head fell back gently on his pillow, and he went off like an infant going to sleep. "As for man, his days are as grass; as a flower of the field, so he flourisheth.—For the wind passeth over it, and it is gone: and the place thereof shall know it no more," Ps. ciii. 15, 16.

Butcher Hancocks was the strongest man in the parish; but he was no match for death! His chest was broad, his arms were sinewy and strong, and his frame bulky and well knit together. "As hearty as Hancocks," was a common adage. No matter; sickness soon robs the stoutest of his strength, and pulls down the tallest man to the ground. The fever fastened upon him, so that one hour he raged with heat and thirst, and the next his teeth chattered with the cold. His neighbors carried him to his grave.—"Lord make me to know mine end, and the measure of my days, what is it; that I may know how frail I am. Behold thou hast made my days as a handbreadth; and mine age is as nothing before thee; verily, man at his best state is altogether vanity." Ps. xxxix. 4, 5.

Death crossed the village in autumn. The orchard trees were bending beneath their load, the sickle was at work among the wheat, and scythe was sweeping down the barley. Never was known a more abundant year. The loaded teams were seen in all directions, and the gleaners were picking up the scattered ears from the stubble. Farmer Blount was a wealthy man. He was in the field with the reapers, when he suddenly fell to the ground. Some said he was suddenly struck by the sun, and others that it was a fit of apoplexy; but whatever it was, Farmer Blount never spoke after. You may, perhaps, have seen his tomb by the stone-wall of the church-yard, with the iron palisades round it. Truly may each of us say, "There is but a step between me and death." 1 Sam. xxi. 3.

Widow Edwards lived in the shed at the back of the pound. It was a wretched habitation; but the poor cannot choose their dwelling places. The aged widow had wrestled hard with poverty; her bits and crops were few and far between. Her son, who ought to have been a staff for her old age to rest on, was at sea. He was roving and thoughtless; but there is a heartache in store for him on account of his aged mother. Death found the widow alone lying on her straw. No one was at hand to comfort her, or to close her eyes. "Watch, therefore, for ye know not what hour your Lord doth come." Matt. xxiv. 42.

Death went round the village in the winter The icicles were a foot long, hanging from the pent house in the carpenter's yard; and the snow lay here and there in heaps, for it had been shoveled away from in front of the cottages. Not a stone's throw from the finger post at the end of the village, dwelt Abel Froome, the clerk's father. For years he had been afflicted, but his mind was stayed upon Christ the Rock of ages, and he loved to think of eternal things. He had lived to a goodly old age; and as a shock of corn fully ripe for the harvest, he was ready to be gathered into the garner of God. While his days were numbering, his heart had applied unto wisdom; and he knew Him whom to know is eternal life.—Death found him sitting up in his bed, with the Bible in his aged hands, and the last words that faltered from his lips were, "Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Luke ii. 29, 30. Thus died Abel Froome. "Mark the perfect man, and behold the upright, for the end of that man is peace." Ps. xxxvii. 37.

The habitation of Harry Tonks was in a wretched plight when Death crossed the threshold. Harry was an infidel, and scoffed at holy things. His days were mostly spent in idleness, and his nights in poaching, and in tippling at the Fighting Cocks. Often had Harry defied death at a distance, as a bugbear; but when he came in reality, he trembled like a child. Pain racked him, and poverty distressed him; but that was not all, for his conscience was at work within him, and his mind was disturbed. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear!" Prov. xviii. 11. It was a horrid sight to see Harry clenching his hands, tearing his clothes, and gnashing his teeth in anguish, and quite as bad to hear the curses he uttered in his despair. He died as the wicked die—without joy, without hope,—"Driven from the light unto darkness, and chased out of the world." Job xvii. 18. "Rend your heart and not your garments, and turn unto the Lord your God: for he is merciful and slow to anger, and of great kindness, and repenteth him of the evil." Joel ii. 13.

If Death thus goes up and down, and across and around the village, at all seasons of the year; and if he takes away the old and the young, the feeble and the strong, the rich and the poor, the righteous and the wicked, how long will he pass by THEE! Is it thy prayer—"Let me die the death of the righteous, and let my last end be like his." Numb. xviii 10. Is Christ thy hope, thy trust, thy salvation! If so, thou mayest indeed rejoice, and say with exultation, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Ps. xxiii. 4. [Old Humphrey's Thoughts for the Thoughtful.

THE FEDERAL UNION—REV. MR. UPHAM'S ORATION.

The Oration of Rev. Charles W. Upham, of Salem, delivered before the New England Society in the city of New York, on the 22d of December last, is just republished by Messrs. Jas. Munroe & Co., of this city. We give the following "sensible and eloquent passage" from the concluding part of the Oration:

"The Constitution of the United States of America the greatest production of associated human wisdom, the most benificent plan ever contrived for the government of men in bodies politic, affords, if we will be true to it, the means by which gradually,—and far better would it be if it were left peaceably to be done,—the whole continent may be included within the protection and shelter of one empire of liberty and order. The organization of State governments, within certain convenient limits, for all local purposes of legislation and administration, and the Union of them into one pervading government for purposes in which there is a general interest, is a plan which, I most assuredly believe, will be found to work more favorably the wider the regions over which it is extended. As the system expands, territorial distance, and the want of proper inter-communication between remote members of the Confederacy, the only real difficulties that threatened to be insurmountable, are already greatly reduced, and almost absolutely obliterated by recent achievements in science.

The American States have now continued in substantial union for seventy years. They went into the Revolutionary War, when occupying a narrow strip of the continent along the Atlantic shore; they now stretch their legislative and executive organization to the Pacific. When their numbers were few, and the limits of the country itself were contracted, a disaffected section might entertain the project of withdrawing from the Union; but now its insignificance, if separated, is so palpable as to forbid the idea.—For half a century, the question was discussed in newspapers, in periodicals, at college exhibitions, and in all private circles, whether extension of territory would not weaken the bonds of Union. It is high time to drop it forever.—There is not a State, a county, a city, a town, a village, in the nation, in which, if the popular sentiment were tested, allegiance to the Union would not be found prevalent and ineradicable.

The only source from which alienation to the Union is to be apprehended, is on the part of those persons who feel themselves implicated in objectionable institutions maintained and cherished in some of the States. A certain description of ignorant and insolent foreigners, not understanding our beautiful Federal system, are doing what they can to inflame this feeling. On this point I wish, before I close, to draw a lesson of warning from an error of our fathers. They were deluded by this same idea. A Confederation was a favorite object with them from the beginning. It was suggested naturally in the train of associations attached to their vision of a boundless empire of freedom and virtue. But they were prevented from developing it with efficacy by the apprehension that its members would be implicated in the peculiarities of each other. For this reason Rhode Island was excluded; and until the period of the Revolution, the plan of a Confederation was never made agreeable to all the Colonies. If it had been otherwise—if, leaving to each the care of its local concerns, from the beginning, the several Colonies had sustained a confederated council, for the consideration and promotion of the general good, no human intelligence can calculate the effects upon the course of events. Perhaps, essential independence would have been secured without bloodshed, or any of the disastrous economical and moral effects of a long war.

But, however that might have been, we are living in the enjoyment of the benefits of a Confederacy that preserves us from intestine war, and confers upon us untold blessings. Instead of wishing to go out from it because it includes conditions and institutions which we do not fancy, let us rejoice that it opens wide its arms to gather into its peaceful fold, and under its remedial influences, all who seek admission. Instead of feeling scandalized because some States, in the exercise of their reserved sovereignty, enact barbarous laws, and cherish unrighteous institutions, if we appreciated all the salutary effects flowing from the Union, and kept clearly in our minds the principle on which it was founded, we should only regret that we cannot, at once, extend it over all, even the most ill-governed and benighted races of the earth. Without entering upon an enumeration of the beneficial influences of such a Confederation upon all whom it includes, it answers my present purpose to observe that, in removing standing armies, fortified and garrisoned towns, the iniquities that mark the borders of contiguous and unfriendly nations, and all the curses that follow in the train of rival and warring States, we have multiplied incalculably the chances, and cleared away the chief obstructions to the progress of reform. Indeed the abolition of standing armies is the first step in the elevation of a people, and it must be taken before any real progress can be made. The permanent military organization of a large proportion of the population, separated from the ordinary avocations of life, is the last resort, and the strong defence, of modern despotism. It is the contrivance, by which kings turn the physical power of the people against the people themselves.

The relief from a standing army, which we are enjoying in this country, is itself a blessing greater than was ever vouchsafed to a people before. To appreciate it fully one must travel in other countries. The military forces thought necessary to protect the frontiers of the Union, and preserve during peace the basis upon which, in the event of a foreign war, the strength of the nation might be organized for belligerent purposes, are at this moment nearly all withdrawn from the country; but the frame of society throughout this great empire is found able to stand without their aid. In all the Northern States, and, indeed, over nearly the entire surface of the Republic, there are not at the present time more troops, of the regular army, all told, than are permanently stationed in every third-rate city of Europe. Where are persons among us, so outraged by the existence of an institution that holds in bondage a portion of the colored race in some quarters of the Confederacy, as to countenance the idea of a separation of the States, let them consider that while such a result would not in all probability reduce the evil, upon which their thoughts have become so painfully concentrated, it would inevitably and instantly lead to the additional enslavement of thousands and tens of thousands of the white population, in the form of permanent standing armies, bristling along the borders of the multiplying fragments of the Union, and preying upon the resources, the morals and the liberties of all the rest.

My last exhortation to the sons of New England, then, is to BE FAITHFUL FOR EVER TO THE FEDERAL UNION. While they exercise, according to their several convictions, their political rights in opposing all partial and sectional legislation, resisting the extension, by the national authority, of anti-republican institutions, and discountenancing unrighteousness and injustice in the mode in which the government is administered, let them rejoice in the assurance that, over whatever extent of territory and from whatever other motives of policy the Confederacy is spread, within its boundaries the arts of Peace, which are their arts, and were the arts of their fathers, will have an opportunity, such as has never been secured before, to prevail over all other arts. If, impelled by the enterprise which marks their race, they follow with their traffic and ingenious industry, the conquests of our armies, or open the way for cultivation and civilization to advance into the remotest regions of the West, or pursue their avocations in any quarter of the Union, however inconsistent with their views its peculiar institutions may be, if they carry their household gods with them, all others will gradually be converted to their principles, and imbued with their spirit. If the sons of New England rear the school-house and the church wherever they select their homes, if they preserve the reliance upon their own individual energies, the love of knowledge, the trust in Providence, the spirit of patriotic faith and hope, which made its most barren regions blossom and become fruitful around their fathers, then will the glorious vision of those fathers be realized, and the Continent rejoice, in all its latitudes and from sea to sea, in the blessings of freedom and education, of peace and prosperity, of virtue and religion.

THE TRINITY.

We differ from some of our Christian brethren in relation to *the nature of God.* They believe in what is called the doctrine of the Trinity. They believe, "that in the Godhead are three persons, the Father, the Son, and the Holy Ghost; and that these Three are One God, the same in substance, and equal in power and glory." Now I reject this doctrine for many satisfactory reasons; six of the most obvious I will briefly state.

As preliminary, however, to the discussion of this question, let me premise that there are two modes by which to proceed in the attempt to establish the doctrine of the Trinity, and that my argument must be shaped conformably. The one is, by producing passages of Scripture which expressly and directly teach or imply the doctrine, that there are three persons or distinctions in the Godhead; the other, by bringing together certain texts which seem to ascribe deity to the Son, and deity and personality to the holy Spirit, and coupling them with those texts which speak of the Father as God, and of God as one, hence to *infer* a triune God. My present concern is solely with the former mode of argument. Accordingly, it will be my particular object, in this communication, to show that there is no passage of Scripture which can be construed as of itself teaching or implying a threefold distinction in the Godhead; but, on the contrary, that the Deity is unequivocally and uniformly, throughout the Bible, spoken of as the holy ONE, and never as "the holy three in one."

In the first place, then, I reject the doctrine of the Trinity, because it appears to me to be self-contradictory and absurd; and you well know that the human mind cannot receive a contradiction or an absurdity. You cannot believe that three and three make four, for this is a contradiction, neither can you believe that three are one, or that one is three. You cannot believe that three parts of an apple are three apples, or that three

apples are but one apple; for this is an absurdity. Now let us apply these illustrations to the doctrine in question. If you say that the Father alone is a perfect Being, that the Son alone is a perfect Being, that the Spirit alone is a perfect Being, then you have three perfect Beings; and, consequently, three Gods; for God is nothing more nor less than one perfect Being. If, on the other hand, you assert that the Father alone is not a perfect Being, the Son alone is not a perfect Being, that the Spirit alone is not a perfect Being, then you have three imperfect Beings; and, consequently, no God; for three imperfect Beings can never make one perfect Being; if they could, deities without number might be formed from the hosts of created intelligences with which the universe is filled. If you affirm that the Father is not a distinct *person*, that the Son is not a distinct *person*, that the Spirit is not a distinct *person*, but that Father, Son, and Spirit are merely different names for *distinctions* in the Deity; then you give up your belief in a trinity of persons; you believe in one God, while you mistify your doctrine with unintelligible terms. Now if you will candidly examine all the ideas which you have in your minds upon this subject, without any regard to sects or creeds, I think you will arrive at one of these three conclusions:—Either that you are endeavoring to believe in three perfect Beings, and, consequently, in three Gods, which is an absurdity; or that you are endeavoring to believe in three imperfect Beings, and, consequently, in no God, which is also an absurdity; or that you do actually believe in One all-perfect, all-pervading Spirit, the only true God, which is the fundamental article of the Unitarian creed. Let me, then, ask you to investigate this point with candor, so as to ascertain if our views do not perfectly coincide on this important question.

In the second place, I reject the doctrine of the Trinity, because I can find no trace of it in the Old Testament. A triune God is nowhere spoken of, and there is not a text which intimates it. It is nowhere said, and it is nowhere hinted, that there are three persons or three distinctions of any sort in the Godhead. I have read every chapter and every verse of these ancient writings, and I have never discovered one text which contains such an idea. * * * Now if the Trinity is revealed in these sacred books, would it not have been discovered before this period of the world? As it never has been found in their pages, is it not fair to conclude that it is not contained therein? What, then, must be our conclusion? Would the all-wise God have called a people from idolatry, would he have made them the medium of communication to other nations, would he have given them a special revelation of his will, would he have done all this and not so much as have disclosed his true nature in one single instance? This seems to me impossible; and as he has nowhere given them the least hint of a trinity of persons in his Godhead, this silence is conclusive evidence to my mind of the human origin of the doctrine.

In the third place, I reject the doctrine of the Trinity, because I never heard of its being believed by an individual of the Jewish nation. This people were peculiarly favored by the Most High. They were entrusted with many important and divine truths. Their lawgiver, their prophets, their wise men, wrote several books which constitute the Old Testament. These sacred writings were designed for the special benefit of their countrymen. Now can you mention the name of one Jew, from the time of Abraham to the present day, who believed that God exists in three persons or distinctions? I think not. How, then, will you account for this remarkable fact? Will you contend that the very writers and readers of the Hebrew Scriptures mistook their true meaning on the fundamental article of all religion? To my mind this supposition appears utterly inadmissible. I cannot believe the all-wise Jehovah would have permitted his benevolent designs to have been thus frustrated. I cannot admit that such ignorance on the part of the people is possible. I must, therefore, conclude that no such doctrine was ever revealed to them. I can discover no trace of it in their sacred writings, and I can hear of no individual of their whole number who ever made such a discovery. This objection is to my mind truly unanswerable. I have never seen even a plausible explanation of this insurmountable difficulty. But I would have you decide this question for yourselves. Make diligent inquiry into the religious views of the ancient church. If you can find a Trinitarian among its various members, from the period of their election to receive the knowledge of the true God to the present day, please to forward his name. If you cannot succeed in this undertaking, have the independence to acknowledge the fact, and the courage to admit the necessary consequence, that no such doctrine as the Trinity is contained in their Scriptures.

In the fourth place, I reject the doctrine of the Trinity, because I can find no trace of it in the New Testament. The blessed Jesus was educated in the Jewish religion, and in the sentiments of his ancestors. At his baptism, he received the holy Spirit without measure. He was commissioned to make a further revelation of the will of Jehovah, who had spoken to his fathers by the prophets, but who had in no instance spoken to them of a trinity of persons or distinctions in the Godhead. Did the Savior preach this doctrine to his disciples? Did the apostles proclaim it to the world? Did they record it in their writings? I have carefully examined every sentence of the Gospels, the Acts of the Apostles, the Epistles, and the book of Revelation, and I have never been able to discover even one text which contains the idea that God exists in three persons or distinctions.

* * * *

In the fifth place, I reject the doctrine of the Trinity, because I can trace it, most satisfactorily, to a human origin. I have examined the early history of the christian church with considerable attention. I have not room to introduce extracts from the authorities which I have consulted; and, indeed, from the nature of the case, they would require many pages. You must, therefore, read ecclesiastical history for yourselves, and I cannot doubt that you will arrive at the same conclusions with myself. In the mean time, you will permit me to state briefly the results of my investigations. I do not find that the word Trinity was applied to the Godhead until many years after the ascension of the Savior. I have discovered no distinct trace of the doctrine for more than a century after the crucifixion. On the contrary, it appears that converts from heathenism, who had imbibed some notions of the Platonic philosophy, first introduced the germ of this sentiment among Christians. It gradually grew into a doctrine. After it had been received by many individuals, a council of priests was convoked. By the holding up of human hands it was voted into the creed. But the article, as then framed, differs materially from the modern doctrine of the Trinity. It is even now in an unsettled state, as present controversies abundantly prove. It exists in several different forms in the various creeds of Trinitarian churches. It is explained very differently by different individuals. Perhaps no two, who profess to receive it as an article of faith, have the same views on the subject.

Finally, I reject the doctrine of the Trinity on account of its injurious tendency. Permit me to explain. You all wish the gospel to be received by every member of the human family. Now the Jews already believe in Moses and the prophets. Why will they not welcome Jesus and the apostles? Because, among other reasons, you put this stumbling-block in the way. Tell them that God exists in three persons; that the Messiah is one of these persons, and the holy Spirit another; and what will be their reply? "Hear, O Israel, the Lord our God is one Lord." So long as you inculcate the doctrine of the Trinity as a part of Christianity, so long your labors for the conversion of the Jews will be wholly in vain. Why do not Mahommedans listen to the message of your missionaries? However defective and erroneous their faith may be in other respects, they are not idolaters, but worshippers of the God of heaven and earth. They do not reject Moses and the prophets, or consider Jesus an imposter. It is partly because you present for their acceptance a doctrine which contradicts the fundamental article of their belief, "God is one." And never, while the human mind is governed by rational evidence, will they surrender this immovable foundation of all true religion for what they consider a human invention. The same may be said of a great portion of the heathen world. The Hindoo can prove as clearly that his thirty millions of deities are but one God, as you can prove to him that your three persons or distinctions are but one Jehovah. But this is not the worst of the case. This doctrine is not only an insurmountable obstacle to the reception of the gospel by the Jews, heathen and Mohammedans, but it is also instrumental in driving many, who have been born and educated in christian lands, to open infidelity; and it likewise causes divisions and contentions of a very disastrous nature among professed disciples of Jesus. And during all this warfare, no one pretends that he can find the doctrine laid down in any one passage of the whole Bible; no one pretends that he can give to it an intelligible explanation; no one pretends even that he can understand any thing concerning its true meaning. Truly, no one can doubt its injurious tendency, whether it be considered true or false. Let me intreat you to look attentively at this objection.

Thus you have the six reasons I spoke of for rejecting the doctrine of the Trinity. Until you have fully removed these I need not advance others of a similar character. Now I cannot believe either without evidence or contrary to convincing testimony; and, until you furnish a complete refutation of these arguments, I cannot receive this article of your human formulary of faith. [Bernard Whitman.

A Christian does not work to live; but he does live to work: Jas. ii. 22.

CHRISTIAN REGISTER.

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WHAT EVERY MAN CAN DO.

It is singular enough that just at the moment when we are all aroused to see the iniquity of the system of Slavery, the course of events should present to us an exact illustration of the way in which it sprung into being. In its outset, in every land, slavery was a system of preservation of life. The Roman *servus* was one who was *preserved* from death on the battlefield. The African slave was a prisoner in battle, and is so still. True, Spanish and Portuguese and Saxon cupidity now make it worth while to negro chiefs to make war for the purpose of taking prisoners. But this is simply because these prisoners became to them valuable matters of traffic

The course of a Roman triumph brought into Rome ten or twenty thousand men who were the prisoners of the republic. What should be done with these men? Had they been saved from the sword merely that they should starve? A miserable pagan philanthropy answered the question by selling them, for the advantage of the state, to those persons who would feed them and clothe them for the results of their labor. There is the simple origin of such personal bondage,—the world over.

It is singular enough, we say, that this same question is now asked of our community, at a moment when it unites in condemning this pagan expedient. These thousands of Irish and Germans and Swedes are brought in upon our shores in a destitution precisely similar. What will you do with them? Have they been saved from starvation abroad, merely that they shall starve here?

The old answer would have been, "sell them to whoever will feed them and clothe them." And it is within the memory of the older part of us that precisely such sales of such emigrants were made, to men of their own color, for such sums as should pay the cost of their transportation. In this case the servitude was not for life—but for a term of years. More than one of our clergy, our senators and our governors trace back their lineage to these *redemptioners*.

We have outgrown so crude and selfish and dangerous a system; thank God! We reject this unchristian answer to so difficult a question.

And yet, while we reject it, there are men among us who spring forward to say,—"send back these Emigrants to the land whence they came;" or who, at the least, recommend that the lame and sick and paupers be sent back,—if in our magnanimity we consent to receive those who may be of some value to us. This is the exchange offered by one part of a Christian people, on the first occasion given it, for the old Pagan system of slavery which it has rejected. Just as if in Rome, Paulus Æmilius had interrupted a sale of captives to say that he was sure the proceeding was inhuman, and he would kill them in cold blood upon the spot. Or as if King Sarah, of the Gold Coast, should send now to Lord Palmerston, to say he was sure the slave trade was a heinous crime, and that he would in future show his repentance for the past, by shooting down his prisoners of war as soon as they arrived in his capital after their surrender. Pressed hard by famine, these emigrants surrendered themselves to us. How terrible the proposal to send back all of them to their enemy. How much more terrible to select those who are in most misery, as subjects for such treachery.

We notice this position of things, because the arrangements of our statute give an opportunity to every man of character to act personally in the Christian way of answering this great question.

"What will you do with these poor emigrants?" If we are Christians, we will do to them as we would be done by. And our statute throws open a very simple method of action, which requires the occasional personal intervention of Christian men. Should an Irishman arrive here to-morrow, who, in this grinding famine in Ireland, has been an inmate of an Irish poor house,—our statute requires that he must find a bondsman, that in ten years to come he shall not be an inmate of one of our poor-houses. Or else he cannot be landed, though from a fever-stricken vessel.

These bondsmen must be found in future, as they have already been found among the Christian men of Massachusetts. Nothing is easier than for one or ten or twenty men, thus to redeem a fellow being from starvation. And they do this great good with the very trifling obligation of caring, that, if he remains in this commonwealth, where his labor will be so well rewarded he shall not drop into a poor house. Or that if he does, they will see that he is removed thence and provided with work and home. In a word, the obligation is that which every man already bears to all those of his kinsmen whom he would rescue from a poor house were they there. An obligation so seldom pressing, that no man even thinks of it in ordinary life.

We are glad to suppose that thus far the Christianity of Massachusetts, has not, except from accident, proved unequal to this exigency. It is a duty which those whose homes are inland may assume, as well as the citizens of sea port towns.

H.

"THINGS" NOT "HARD TO BE UNDERSTOOD."

It is often alleged by the neglectors of religious duty, that the subject of religion is involved in so much doubt, that there is so wide a difference among its professed friends, and that it is so difficult to arrive at any satisfactory conclusion about its requirements that plain people are fairly excusable for neglecting it altogether. Let religionists settle *what* religion is, says the objector, and then they may invite others to unite with them in its belief and practice.

Now if all this perplexity and difference about religion be admitted to the fullest extent alleged by the objector, it does not appear why any person or class of persons should be excused from the preliminary work of disentangling the subject, or authorised to throw the labor of it on others, demanding that they shall clear away the clouds before they will look at it. The subject of religion is one of common as well as of vast concern, and one man as much as another is interested to know the truth, and, if there are any difficulties, to endeavor to remove them. The sick man would subject himself to the suspicion of insanity were he to say to his neighbors or to the physicians "you must clear the subjects of physiology and medicine of their difficulties and contradictions before I will obey a single prescription" and the necessity of a straight jacket would be more apparent than a purge or a febrifuge if the patient persisted.

But fortunately for our interests in the case, religion in all its main and important aspects is a very plain matter and well disposed people find little or no difficulty in determining what they must be and do, how they must think and act, in order to become religious. A voice distinct amid all surrounding confusion, clear and authoritative amid all the technicalities and janglings of controversy, utters in our ear the memorable oracle—"for what doth the Lord require but that thou do justly, love mercy and walk humbly with thy God?" and that other equally simple declaration: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This voice all understand alike, and for the most part all the detail of duty to God and man of which love is the prompter is easily, unanimously comprehended.

It may, indeed, be held as an axiom in religion that the things hard to be understood, the things about which religionists differ are precisely those which are of small importance, while the great and vital things are those which the wayfaring man, equally with a Channing and a Chalmers, understands and loves.

The spirit of filial love and obedience, which is the grand characteristic of a good man, is also, let it be observed, the best interpreter and discoverer of truth. The intellect of a Bacon or a Boyle may fail a man often, but the instincts of a loving, filial spirit, never. The philosopher familiar with all the sciences may perish ignorant of God and virtue while the plodding peasant intent upon pleasing his heavenly Father, is at home amid sublimities and glories that "angels desire to look unto."

Y.

GREATNESS OF LITTLE THINGS.

There are multitudes who if called to do some great thing in the cause of religion would seriously think of attempting it, just as the leprous Syrian would have respected the prophet's direction had he enjoined some showy, magnificent service. But like the Syrian, again, these same multitudes disdain the small, common place details of daily duty because they *are* small. There is a sad moral perversion at the bottom of this common sentiment. Nothing is so morally great as a willingness to regard with interest those very services which are despised for their littleness. Nothing so illustrates the moral greatness of the Deity as his attention to the minute concerns of his kingdom. We would rather see God through the microscope than through the telescope. It is not so much the cause of our special wonder that God rides on the whirlwind and directs the storm, as that he paints the flower and tends the shooting grass blade. We are surprised not that he rolls the orbs of heaven, but that to the minutest microscopic being on those orbs he ministers every moment the overflowings of his love. And so a good man, heartily engaged in the minute duties of life more attracts our admiring regard than he who seeks conspicuity only in grand and glaring actions. There is a moral sublimity and greatness in the former which is never approached by the latter.

This topic points to a great want of this present age. We can find men enough and women enough for the striking, the romantic services of religion. We can find volunteers to the heathen; we can summon the contributors of thousands and tens of thousands, but we are amazingly in want of contributors of mites, and laborers in the small works and services of godliness. The main neglect is of little things. A large reinforcement of those who would be willing to attack little sins and do little duties would be an acceptable blessing to the Church and the world.

Y.

CONGREGATIONALISM.

A correspondent of the Christian Advocate, (Methodist) of Charleston, S. C., complains of the tendency to Congregationalism or Independency among the societies of his denomination, particularly at the North. This appears in the increasing disposition of the people to adopt the pew system in their places of worship; and to exercise the right of electing their own ministers. The writer sees great evils in prospect, from these encroachments on old customs. He says:

"Organs, choirs, and pewed churches, are getting to be almost as common as in other communions, and not a few of the churches have the election of their own ministers. The Union Church, of Philadelphia, for instance, some two years since, made a regular call on the Rev. Dr. Durbin, which he accepted, and of course, the bishop had to accede. And in Lowell a great commotion was produced, and schism in the church, because the man they wanted was not sent, and I believe at last a compromise had to be made, for expediency's sake, to suit the notions of these Congregational Methodists. How many similar instances transpire every year, in a secret manner, God and the bishops only know. In fact, the current sets strongly towards Congregationalism. Itineracy has become a name, and the bishop a man of straw."

These facts, together with what is known of the schism called "Protestant Methodism," indicate at no distant day, a great modification of the government of the Methodist Church. It would be in no degree strange, if the authority of the bishop in this country should continue to wane, till his office becomes little else than a name. It is agreeable to the genius of our institution, that it should be so. And why should the sincere lovers of truth and true Christian progress and freedom in that sect, or any where else, regret it or oppose it? If there be no decline in piety and charity among these reformers, and the people *will* the reform and continue to demand it with a louder and louder voice as they advance in intelligence and in the power to assert their freedom, why should it be viewed with sorrow or distrust, or regarded in any other light than as an ordering of God's Providence, for the good of the church universal,—for the advancement of the true spiritual interests of these portions of his earthly children? Are there no abuses yet to be reformed in any of our churches? Are there, indeed, any churches in which there are not some abuses to be reformed? Some dead forms, useless customs or false doctrines which it were well for all concerned to do away and forget, as only cloging the wheels of true progress? While we hail with gladness and adopt with alacrity all improvements of this inventive age in all science and art, and thus acknowledge the leanness of our past attainments in affairs involving the valuable interests of common practical life,—shall we say that we have nothing to learn in the higher science of religion? In the important matters of ecclesiastical polity, scriptural interpretation, and the innate rights and freedom of the human soul as to high questions of morals and religion, shall we implicitly receive and quietly abide by decisions made in the darkness of past centuries, whilst we will trust and adhere to the decisions of those times in nothing else?

Congregationalism is another name for Independency. It is the government of the people; the democracy of religion. It was the form of religious administration adopted by the pilgrim fathers, and maintained by their descendants, mostly, all over New England to the present time;—and not only by those particularly named Congregationalists, but by the Baptists throughout the states, now one of the most numerous bodies of Christians among us; and also by that more recent, but large and increasing denomination, the Universalists. To all lovers of intellectual and religious freedom, it must be gratifying to witness the tendency of these principles to enlargement. For their influence reaches not merely to the external organization of the Church,—its outward form and discipline, but pervades also its very spirit and heart, and thus by its quickening power on the very springs of action in the individual mind, gives scope and freedom to thought, and independence to its utterance and dissemination.

Inasmuch then as truth is always better than error, more practical, and soul-purifying, and more elevating to the whole spiritual man, by so much have we cause of gratitude for the prevalence of the principles of religious independency, and are bound to "bid them God speed."

CHRISTIAN BOLDNESS.

"The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe."—Prov. xxix. 25.

Young ministers, especially when called to officiate before audiences of high intelligence and cultivation, often fail to interest and benefit them, from an "excessive fear of man." This fear is an infirmity of our nature which it is not always easy to overcome. Nor is it indeed wholly confined to young men. There is but one sure way of overcoming it, and that is plainly pointed out in the passage quoted above, "Whoso putteth his trust in the Lord is safe." The advice to "sink the audience," by imagining them "a patch of Cabbages," was finely rebuked once, by Rev. Dr. Strong of Hartford. To a clerical brother, who was about to preach on some important occasion, and to whom it was known that this sage but unsatisfactory advice had been given, the Dr. said,

"I am not surprised that you find it difficult to adopt that counsel, and preach under the inspiration of a lie. It is folly, falsehood, and stupidity! and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages, nor cannibals, but a collection of cultivated men and immortal souls; and to you pertains the responsibility of addressing them as such, and propounding to them their duty under the sanction of their Creator's will. You must face them, and 'speak boldly as you ought to speak.' And you need not fear their faces. When the sun rides at his meridian, the stars are lost in the glory of his beams; and when God is exalted, his creatures are forgotten. Fill your thoughts with a sense of *his* presence, and *your* obligations; think of *his* goodness and his promises; let God fill your whole field of vision, and man will appear in his proper diminutiveness. This is truth and grace; this will sink your audience without injuring them, or inflating you; and in truth I know of no other mode of sinking an audience *legitimately*, than that I have suggested."

PROTESTS AGAINST SLAVERY.

Among the members of the principal denominations of Christians in this country, earnest discussions have been held, within a few years past, in regard to the great question of Slavery. In several of the leading sects,—the Presbyterians, Baptists and Methodists, the discussions have been exceedingly earnest,—we may even say heated, and the parties being nearly balanced, the contest has resulted in schisms, in these different bodies. Southern and Northern have separated according to their respective sympathies. But, in other sects the differing parties have agreed to differ, and to act harmoniously in their business intercourse. But there are some of the sects whose members can scarcely be said to have differed. We refer now to the Unitarians, the Universalists, and the Free Will Baptists; and we think the same may be said of the Christian Connection. Some are, indeed, for more decided action than others, but mainly they are agreed in the duty of opposing with steady and unflinching firmness the extension of Slavery, and of promoting as speedily as possible its extinction by every legitimate and Christian means in their power. The protests or declarations of the clergy, of two of these sects,—the Unitarians and the Universalists—have been sometime before the public. The protest of the Free Will Baptists has been only recently published. It has just appeared in the Dover, (N. H.,) Morning Star. Being signed, as it is, by no less than three hundred and ninety six ministers of the Free Will Baptist denomination, it may be regarded as an important document. It certainly has important bearings, not merely on the interests of humanity, but also on the operations and character both of State and national government. They declare,—it will be seen,—that their views "will render it perfectly inconsistent to give their *suffrages*, or religious influence for the support of Slavery." Four hundred men, who give the tone, in a considerable degree, to the opinions, and thus a direction to the *suffrages* of from fifty to one hundred families each, exert no mean influence on the features of society, and the character of administrations of government.

How important then, that the opinions and decisions of such men should be right! And are they not—it may be asked—mainly right! When we see the body of the clergy,—intelligent and conscientious men, of three or four important denominations—acting in concert, and protesting earnestly and perseveringly against *any* of what they regard as the crying evils or sins of the time,—is it not more than probable that in their opinions and feelings they are mainly right, and that they only need to watch and guard against rash and uncharitable action?

We put the Protest referred to on record entire, as we find it.

Protest and Declaration of sentiment of Free Will Baptist Ministers upon the subject of Slavery.

[Signed by three hundred and ninety six.]

Whereas, the system of American Slavery is not only a political curse to the States where it exists and the Nation—increasing our taxes, threatening our peace and prosperity, injuring our reputation, and darkening our prospects; but is also a direct violation of the Law of Benevolence, and the obligations enforced by our Religion; setting aside necessarily that great Fundamental Principle of Equality, which is necessary to the happiness of all human society; trampling under foot those relations on which every social privilege and enjoyment is based; sustaining and encouraging War, Licentiousness, Gambling, Sabbath-breaking, Profanity, and almost every sin with which our land is cursed; preventing not only the influence but the preaching of the Gospel, and the promulgation of the truths of the Bible; withholding from almost one-sixth of our entire population even the instruction necessary to a knowledge of the plan of salvation;—Therefore, we, the undersigned, ministers of the Free-will Baptist Connexion, consider it our duty to state definitely our views and position upon this subject, and to present before the world our solemn Protest against the continuance of this fearful outrage upon humanity.

Believing, as we do, that the sympathy of no holy being in the Universe can for a moment be given to this foul system, and that neither the principles of the Gospel nor indications of Providence constitute the least apology for its continuance, we wish publicly to withdraw all implied or supposed voluntary political or moral support of this enormous evil.—Our necessary and involuntary connection with the civil and social organizations now existing, which seems to give to each of us the character and reputation of the body, unless by personal public dissent from their errors and crimes we throw the responsibility exclusively upon those who support the evils of which we complain, renders it more necessary for us to announce our unwillingness to sanction the system of Slavery in any manner whatever. The view thus taken of this subject will render it perfectly inconsistent for us to give our suffrages or religious influence for the support of Slavery.

We, therefore, by refusing to support Slavery, its principles, or its advocates, and by withholding Christian and church fellowship from all guilty of the sin of slavery, and by remembering those in bonds as bound with them, would wish to wash our hands from the guilt of this iniquity.

Believing our principles just, and the position we occupy such as God can approve and defend, and trusting in Almighty Grace, we pledge for the support of these principles, and those in which they are embodied, our earnest prayers, our combined influence, and our most vigorous efforts.

REV. DR. MONTGOMERY'S LETTER.

We published in our last Register a letter from the Rev. Dr. Hutton of London, in reply to an invitation addressed to him and others of our brethren in England, inviting their attendance upon our Anniversaries in May last. In this letter, Dr. Hutton expressed at once his gratification at the invitation, and his deep regrets at the very extraordinary discussion, of which it was made the occasion by a few earnest individuals at the Anniversary of the British and Foreign Unitarian Association. Had the singular misconceptions of those individuals and the language in which they were uttered been those of the whole society, it would assuredly have left us to some reasonable hesitation as to the repetition of any similar invitations. But, as has been stated before, it is due to that body to say, that the course of debate in relation to our letter was not approved; and the proposal to withhold a courteous acknowledgement of it was rejected by a very large majority.

We now present some extracts from a letter addressed to us by the Rev. Dr. Henry Montgomery, of Belfast, in reply to the same invitation. The name of this eminent divine is already known to many of our readers by his eloquent writings, by his reputation as a preacher, and particularly by his able and successful efforts, before a Committee of the House of Commons in 1843, in defence of the rights and property of the Presbyterian Church of Ireland.* Dr. Montgomery is gratefully remembered, also, by some of us personally, for his hearty hospitalities, and the affectionate interest he has never ceased to cherish for those among us, whom he has seen, and especially for the name and family of our lamented Henry Ware. We omit some expressions contained in the letter, of this nature, in deference to individual feeling: and our only objection to the publishing of any part of it, is the glowing and too flattering terms, in which with the characteristic fervor of his countrymen, he is pleased to express his estimation of the gifts and services of his American friends, the living as well as dead. It is difficult not to remark the contrast which *his* reception of our invitation presents to the language and spirit of those few of our English brethren, who saw fit to make it the occasion of their very irrelevant remarks.

Dunmurry Glebe,
April 1st, 1847.

Rev. Francis Parkman, D. D. My dear Sir: I duly received both the official and private communications, to which your name was attached; but as I required to consult my brethren, I was unable to write you by the packet of last month.

My first and most pleasing duty, now, is to express the sincere rejoicing which has filled our hearts, in receiving such gratifying proofs of your Christian sympathy and regard. Believe me, there is no Christian community in the world, from whom the distinguished compliment which you have conferred, could have eminated with so much acceptance. Your struggles, from the year 1815, were to some extent, similar to our own; but, happily for you, as well as for the great cause of truth, charity, and righteousness, you had not to contend with organized Ecclesiastical Bodies and the disastrous influence of a State Church. You breathed the air of political freedom, and your religious rights were secured by the letter and spirit of your civil institutions. You not only triumphed in the field of controversy and argument, over your numerous opponents in America, but by your admirable spirit, your unceasing zeal, your beautiful delineations of Divine Truth, your elevated intellectual and moral character, and the unequaled style and power of your varied writings, you have reflected a light and glory upon the cause of Unitarian Christianity, in every portion of the earth. From the palace of our Sovereign, to the workshops of our artizans, and the rural homes of our peasants, the influence of Channing, Ware, Greenwood and a host of your other writers, dead and living, is deeply felt and frequently acknowledged. Our best Tracts, and the gems of our private and congregational Libraries, have all emanated from the worthy descendants of "the Pilgrim Father's of New England."

In all this we heartily rejoice, on account of the strength and lustre conferred upon the Great Cause of Truth and Holiness, by your invaluable labors. And I am happy to believe, that we, too, have had our mission; and that, although but feeble laborers, we have not been "idle in the vine-yard," or altogether "loiterers and cumberers of the ground." We have broken up religious monopolies; we have wounded dominant errors, in their strong holds; we have borne aloft the standard of religious liberty; we have completely established our own flocks; we have sown good seed in almost every corner of Ulster; we have secured our ecclesiastical properties; and we have obtained, from the Legislature, an acknowledgement of our undoubted right to stand upon a perfect equality with the other dissenting churches of the Empire. These things, small though they be, were not attained, I assure you, without considerable anxieties, and toils, and personal sacrifices, in the face of much political hostility, and an all-pervading religious intolerance, which united the most conflicting sects in violent opposition to our just rights. Yet, by the Divine Blessing, we have laid, I trust, "a good foundation for the time to come," on which "wise master-builders," in more favorable times, shall enjoy the privilege of erecting the enduring and beautiful Temple of Religious Liberty in our native land.

After the expression of such sentiments, in relation to you and to ourselves, I need not say how heartily I should rejoice in the privilege of being present at your approaching meetings—to tell you "face to face," how truly I love and honor you; to catch something of your admirable spirit, to grow wiser and better by contemplating your plans and your examples, to shed a tear upon the resting-place of your illustrious dead; to renew my acquaintance with yourself and the other living friends who signed the invitation; and make acquaintance with others, upon whom the mantles of the great have so worthily fallen;—to know your enlightened and zealous laity;—and, above all, to stand upon the spot consecrated by the blood of those who laid the foundations of American Independence.

But, *for the present*, this may not be. In the unhappy condition of our poor country, famine almost every where, with pestilence in her train, our ministers must continue at their posts—fixed and steady. We heartily thank you, however, for your most gratifying invitation. We salute you with fraternal affection; we rejoice in the prosperity of your Zion—we reciprocate all your good wishes;—and we fervently entreat the Father of mercies to sanctify your approaching assemblies to the comfort and edification of many, and to the advancement of pure and undefiled religion. With kind remembrance to the friends who joined in your personal application, I am, dear sir, your faithful friend and fellow laborer,

H. Montgomery.

* Dr. Montgomery's services in this cause have received marked applauses from his countrymen, and were noticed with respect by Sir Robert Peel.

For the Register.

NEW YORK CORRESPONDENCE.

New York, July 13, 1847.

N. Y. PULPIT—DR. SKINNER.

The preaching of Dr. Skinner is characterized by an unusual degree of directness and urgency of application. When he was younger in the ministry, it was a common objection, especially among his casual hearers, that he was repulsively severe, and that his sermons were much more likely to irritate than to enlighten and reform an audience. He was *fond*, even, (so his hearers often said) of uttering hard things. Perhaps he feared lest he might be to his hearers like a pleasant voice or a smooth instrument lulling them into a false security; making them satisfied with themselves and their present attainments, when they needed to be alarmed and to lay the axe at the root of their sins.

Without a doubt, ministers are often strongly tempted and fatally persuaded to prophesy smooth things. They are afraid to come right home to the consciences of the people as Nathan did to David when he said, "Thou art the man." They are well aware of the existence of sins among their hearers, which are a reproach and a curse to the church, and yet too often it happens that because those sins are practised by men of wealth and influence, by men whose good will is important to the interests of the minister or his church, it is considered inexpedient, imprudent to attack these particular faults. Mr. A. or B. would consider a reference to these sins as a personal attack, and would be offended and withdraw from the society or withhold his contributions.

It is but simple justice to Dr. Skinner to say, that he does not appear to be influenced by such considerations of expediency and worldly prudence in his preaching. He is very apt to call things by their right names. He apparently has adopted the idea that his business is with the sinners in his own congregation, and that he has a message from God to *them*. If he is aware that any of his people are living in habits of covetousness, oppression, extortion, dishonesty, falsehood, fraud, or any other vice, it will be very likely to happen that the preacher will have some very plain remarks about those sins, and very certainly they will be not the less plain because the offender happens to be a man of wealth or of eminent standing or influence in the church or congregation.

The witty author of the Triangle, a satire on old fashioned orthodoxy, a work which made quite a stir here twenty-five years ago, describes the common method of pulpit discourses then in vogue thus: Let this be the text—"man that is born of woman is of few years and full of trouble." The topics raised from the text will be these: we will inquire 1st. What it is to be born. 2nd. What it is to be born of woman. 3d. What it is to be of few years, and 4th. What it is to be full of trouble. These interesting and important topics will easily fill up the preacher's hour, and the discussion of them will impose no necessity for referring by the slightest allusion to any bad habits of any of his congregation. The rogues and rascals in the church might enjoy themselves perfectly in anticipation, seeing from this plan of the discourse that under neither of the heads laid down, could the preacher possibly touch upon their case, except to show that they had been "born," which is not an offensive imputation if nothing is said about what they have been doing since that event.

There is a good deal of just such preaching in some of our orthodox churches even in the present day, though as I said before, Dr. Skinner's is not one of them. I have known preachers however, who could make it their boast that they had never offended any body by their preaching in all their life. Very likely, I have thought, because they have taken care not to meddle with their people's sins.

But while I regard it as a merit of Dr. Skinner's preaching that it is direct and faithful, it must be admitted that his tone is severe and denunciatory, and that on this account his ministry has been less productive of good than it otherwise might have been. It seems to me quite possible for a public teacher to be very plain, direct, faithful in exposing and reproving sin, and yet the whole tone of his preaching may be tender, affectionate and free from all harshness; and where these qualities combine in any ministry it must be eminently productive of good. This combination of faithfulness in exposing sin with affectionate concern for the welfare of the sinner, is that which more than anything else, makes the Christian minister resemble him who is the Shepherd of Israel—the *faithful* High Priest who is *touched* with the feeling of our infirmities.

Great and most injurious have been the mistakes on this subject in our day by ministers aiming and claiming to be eminent for their fidelity in proclaiming the truth, and who appear to have regarded the bitterness, the acrid severity, the harsh denunciation with which they have delivered the message of the gospel, as the measure and the evidence of their zeal for God and their faithfulness to the souls of men. My heart sickens when I think of scenes I have witnessed and of sermons I have heard from individuals who were regarded by others and probably by themselves as burning and shining lights in the ministry, and as eminent examples of fidelity. Their ministry fell upon the heart like a corrosive poison, like a consuming caustic eating out, as with an iron tooth, every gentle, generous and gracious sentiment, or creating nausea and loathing towards the subject of religion. Whole districts of country have felt the blighting influence of this spirit; and it was a just and discriminating character given to its tendencies when the regions where it prevailed were denominated the "burnt district" of the church.

Truly yours, Crito.

For the Register.

"MODAL TRINITY."—THE REGISTER AND THE RECORDER.

In an editorial of the Boston Recorder, for June 24th, the writer makes some comments and strictures on an article in the Christian Register, written by its late most excellent editor. It would be altogether out of place for any one but the writer of that article either to explain or defend it; for if it were necessary, none could do it so well as he. The paragraph which occasioned the remarks in the Recorder, is as follows:—"One [way of sustaining the doctrine *of the Trinity*] is to *define* it as a *modal* Trinity—as manifestations of God in three different ways, the Father, or Creator of all;—the Son in whom God showed himself with the fulness of his mercy and grace;—the Holy Spirit or sanctifying presence of God in the soul of the believer. To this we make no objection, but gladly receive it as true."

Of this modal Trinity, the definition of the editor of the Recorder is as follows:—"It represents the sacred names of Father, Son and Spirit, as belonging to one and the same divine Person acting in three different capacities, offices or relations, designated by these three names respectively."

Now we suppose that the Editor of the Recorder has correctly defined the "modal Trinity." And we suppose, too, that the paragraph from the Register, if pressed to the extreme limits of its literal signification, is tantamount to the same thing. And yet we may be permitted to doubt whether the late Editor of the Register would receive the definition of the Recorder as expressive of his own views; that "Father, Son and Holy Spirit are names belonging to *one and the same divine Person*."

The statement of the Register, in one view of it, maintains great truths, which we hold as very precious, viz. that in the Son, the Father showed himself with the fulness of his mercy and grace, and the Holy Spirit is the sanctifying presence of God in the soul of the believer. But the whole statement we cannot ourselves make, in the form in which it is there expressed, for the following reasons:—

1. That the doctine of a *modal* Trinity is the doctrine of *one person* alone, in the *three manifestations* of Father, Son, and Holy Spirit. Now we conceive that all the objections of the Recorder, and more, lie immovably against it. There are surely less difficulties from Reason and from Scripture, lying against the doctrine of *three persons* in one Godhead.

2. The definition of the late Editor of the Register is imperfect for every one that cannot embrace the genuine doctrine of a *modal* Trinity. For while God is manifested as Father, it is only one and the same person—it is God the Father. Now while God is manifested *in* the Son, we for ourselves cannot say with *modal* Trinitarians, God the Son. God is manifested in the Creation, but the Creation is not God. So we may say that God is manifested pre-eminently in his Son Jesus Christ, but Jesus is not God. God is not manifested as Son, on the same principle of manifestation, (if we can properly thus express it,) in which he is manifested as Father, and as an indwelling Spirit. The form of statement is therefore improper for any one who cannot adopt the doctrine as held by modal Trinitarians; or by Praxeas and the disciples of Swedenborg, whom the Recorder mentions. In respect to the doctrine of manifestations, we hold most heartily and fully to all that Watts expresses in the following stanzas:—

"The spacious earth and spreading flood,
Proclaim the wise and powerful God;
And thy rich glories from afar,
Sparkle in every rolling star.

But in his looks a glory stands,
The noblest labor of thine hands;
God, in the person of his Son,
Has all his mightiest works outdone."

For one frank and Christian acknowledgment of the Editor of the Recorder, he will permit us

to give him our thanks---humble tribute though he may regard it. He quotes with approbation the sentiment of S. T. Coleridge---"Never will God reject a soul that sincerely loves him, be his speculative opinions what they may." We thank him for this, not as one gladly picking up a crumb of comfort, nor looking, as they who wait for the morning, for expressions of charity; but as hopefully expecting the day when all true Christians will be one in spirit, and so fulfil the prayer of Christ; when the contentions and alienations of Christians shall be banished by the power of brotherly love. We know there are some among Trinitarians, who hold, and avow, the sentiment of Coleridge. If the time has come when it is "generally" held, as the Recorder thinks it is held, the progress of liberal and fraternal feeling among the Orthodox has been more rapid than Unitarians have supposed. Some ten years ago, an Orthodox minister once made the same catholic declaration, before some of his brethren; but he was met by the following reply---"Be careful what you say; I made the same declaration two weeks ago, and came very near getting into trouble on account of it."

The Recorder may accept our assurances, if he deems them worth any thing, that there are none held higher in our esteem than many Orthodox Christians. Heaven is the more desirable for the sake of their society---those that have already, we trust, gone thither and those who are on the way. And we believe that they will be among the foremost to welcome many of their Unitarian brethren, whom they have known in the flesh. N. S. F.

DR. PIERCE TO THE EDITOR.

Under the head of "Religious celebration at Georgetown," in the last Christian Register, I am reported to have said, "that there were in this State forty one ministers of fifty years;" &c. The reporter must have misunderstood my statement, which was, that there are, by my computation, five hundred and forty-one belonging to the Massachusetts Convention of congregational ministers; six of them have had their Jubilee, of whom three are present.

Yours truly,

John Pierce.

Brookline, 10 July.

NEW PUBLICATIONS.

Prison Discipline Society's Report.

The Twelfth Annual Report is received. It is a long document, and we have been able, as yet, only to glance at it. We intend to give some abstracts of the leading facts under its different heads. We will now allude to the first head, viz. "Is further provision for lunatics and idiots necessary?" Under this head we are informed that in the United States there are *twenty thousand* lunatics, and that in 18 States and 26 Asylums provision has been made for about 4125 of these lunatics, and 15,875 remain still unprovided for. How these are cared for may be gathered, from the following passages from statements of Dr. Woodward.

"In the Jails, the insane are crowded together in apartments badly warmed and ventilated, or they are secluded in some solitary room—cold, dirty, ragged, without society, with bad air to breathe, and scanty and bad food to eat."

"In the Poor-Houses, they occupy the coldest, darkest, worst-ventilated apartments; are dirty, filthy, covered with vermin, and neglected in many ways. This is by no means generally the case; there are many exceptions; but the rule is too true.

In private families, says Dr. Woodward, this class of the insane are scarcely less wretched. They are in cages, cellars, garrets, and cold chambers, in rags, and without fire, suitable bedding, sustenance, or care."

What might have been done in many cases, for their relief and restoration may be inferred from the following further extract from Dr. Woodward.

"One man came to us, within 2 years, who had not felt the influence of a fire for four winters, nor taken food in a more decent manner than the dogs of the same establishment. A benevolent neighbor urged upon his friend the propriety of sending him to the Hospital, that a trial might be made to enable him, at least, to observe the decencies of society, and enjoy some of the comforts of life. In *one week* after he was admitted he was able to labor; and in six months he was restored to health and a sound mind."

Chamber's Cyclopœdia of English Literature. A selection of the choicest productions of English Authors, from the earliest to the present time. No. 13 is received. It is a rich number, containing passages from the highest modern English poets, with critical and biographical notices. Published by Gould, Kendall & Lincoln.

Littell Living Age No. 166, is received, published by Littell & Co. No. 165 Tremont street.

Mr. Upham's Oration. An oration delivered before the New England Society in the city of New York, Dec., 22, 1846, by Charles W. Upham. Second Edition. Boston. Jas. Munroe & Co. See a passage on our first page.

New Jerusalem Magazine for July, 1847, Otis Clapp, 12 School street.

Ladies' Repository. A Literary and Religious Monthly—No. 1, Vol. XVI., July, 1847, A. Tompkins, 38 Cornhill.

Godey's Lady's Book August, 1847. Publisher's Hall, 101 Chestnut street, Philadelphia. This number has two fine engravings, besides the print of "Ladies' Fashions." The parts we have read confirm our impression that the moral tone of the book—which is all-important—is carefully watched by its editors.

Christian Examiner. July, 1847, by Crosby & Nichols. The articles of this number are

1. John Wesley.
2. Neglect of the Lord's Supper.
3. Nature of Christianity.
4. Dr. Payson and his writings.
5. Religious Aspect of the Times.
6. Martin Luther.
7. The American Loyalists.

Notices of recent publications,—Intelligence.

The Examiner. This is a newspaper just commenced in Louisville, Ky., intended to supply the place of the True American, lately published by Cassius M. Clay. The editor of the Examiner, says one of our cotemporaries "is John C. Vaughan, Esq. a native of South Carolina, educated in Massachusetts. Mr. Vaughan is singularly well qualified for his difficult post, by position, extraction, talent, culture, tact and temper. A great proportion of the merit of the True American, particularly in its latter days, was due to Mr. Vaughan, who furnished many of its most valuable articles from an early period, and was its sole editor after the desertion of Mr. Clay. We most cordially wish him success in his great undertaking."

The main object of the Examiner is "to procure the Abolition of Slavery in Kentucky, by the action of a Convention which the People are soon to determine whether or not to call together; and which decision will, in a great degree, turn upon this great question."

For the Register.

OBITUARIES.

In New York, 26th ult, by drowning, William, son of Samuel and Elizabeth Lloyd, aged 20 years.

In blooming youth the Reaper came,
In summer's green and balmy hour,
When birds with music filled the trees
And fragrance rose from every flower;—
He came, the ripened rose he found,
The rose we fondly loved and pressed,
But death, the Reaper, came that way,
And filled with grief our throbbing breast.

'Twas once before he came to us
And found a bud of promise there,
The angels' breath was in its leaves
And day by day it grew more fair;—
He gently broke its fragile stem
And breathing low a plaintive lay,
He pointed upward with a smile
And bore the drooping bud away.

O, to the garden of our hearts
Has death again, the Reaper come,
And borne away the ripened rose
Whose fragrance filled our happy home;
But He who sent the Reaper here,
Is Him who gave the gifts we mourn,
He only took the bud and flower
To deck on high a brighter morn.

But still too keenly do we feel
The vacancy within our breast,—
The bird of love we send for him
Comes weary, panting back for rest,
For here, no more shall he return,
The boon though asked is never given,—
O these are flowers the Reaper takes,
And these the flowers we'll find in Heaven.

S. H. L.

Mrs. Sarah L. Shotwell

Died, June 23d., at Hazle Green, W. T. near Galena, Ill., of congestive fever, Mrs. Sarah L. Shotwell, aged 34 years, wife of Mr. Jacob Shotwell, and daughter of Isaac Newhall, Esq. of Lynn.

The death of this estimable lady will be mourned by all who knew her, and they are many. Her fine intellect and amiability of character drew around her many warm and disinterested friends. And by her retiring modesty, gentleness and sweetness of manner, those who were comparatively strangers became interested in her restoration, and their deep sympathies were awakened with the bereaved. Her high sense of moral responsibility was proved by her purity of life, and faithfulness in duty. Life was to her a stewardship. To her ten talents she added other ten. But her spirit has returned to the God in whose goodness she ever maintained an unfaultering confidence and trust.

The sorrows of the bereaved are alleviated by the kind sympathy of friends; but especially by the remembrance of her purity of life, and her religious faith and trust, and the assurance they thus feel that she is a partaker of the blessings promised to the pure in heart.

RELIGIOUS SUMMARY.

For the Register.

Walpole, N. H., Celebration. This is a beautiful town. It is about ninety miles from Boston, and has the Connecticut River for its western boundary which separates it from the State of Vermont. The village is situated on a slightly elevated and undulating tract of land lying at the base of the Walpole and Surry Hills. The land is exceedingly fertile. On the main street, on the Common, and in other parts of the town are many Churches, public buildings, and private dwellings and gardens which give sufficient evidence on the part of the people of wealth, taste and refinement; and no place can well surpass it for beauty of scenery and outward advantages. It has a population of more than two thousand, and when the Cheshire Railroad is completed, which is to pass through it, many, we are led to think, will resort to it as a desirable place for a temporary or a permanent residence.

The Unitarian Church, which is on the main street, is a neat and well-proportioned structure. The interior is especially attractive, with its tablets, its chancel, its marble font and vases, and other appropriate adornments and furniture.

At the recommendation of the Pastor---Rev. Martin W. Willis---a Sunday school celebration was held on Saturday afternoon, July 3d, at which the writer was present. The pupils having assembled at the Pastor's residence, in large numbers, proceeded from thence in procession, to the Church, which was neatly decorated for the occasion. The services were a Voluntary on the Organ, a Hymn, a Prayer by the Pastor, and Addresses by Mr. Pray of Boston, Rev. Mr. Goldsbury, the Teacher of the Academy, and Rev. Mr. Willis. Other exercises followed and closed the services at the Church. The procession being re-formed, returned to the residence of the Pastor, where, in the beautiful garden and on the grounds connected with it, the whole company, young and old, passed the remainder of the afternoon in pleasant recreation; and where they were regaled with suitable refreshments furnished by voluntary contributions for the occasion. At the close, another short address was made; "Home, sweet home" was sung, and all were dismissed for their own dwellings, much delighted with the diversions and instructions of the day.

On the following day, Sunday, the writer attended at the Church, where was gathered a large, and apparently intelligent audience, who gave a listening ear to the valuable and faithful counsels and services of their minister, and manifested to the stranger a marked degree of hospitality. His best wishes and prayers are for their future prosperity and happiness. P*.

Dedication at Ware, Mass. A neat church in the Gothic style, which will hold about five hundred people, has been just completed, at Ware, a flourishing manufacturing village in the westerly part of this state, and was dedicated on the 30th ult.

Introductory Prayer,—by Rev. Ephraim Nute, of Petersham.

Reading of the Scriptures,—by Rev. Henry Wilson.

Sermon,—by Rev. Calvin Lincoln, of Fitchburg.

Dedicatory Prayer,—by Rev. Alonzo Hill, of Worcester.

Concluding Prayer,—by Rev. William P. Tilden.

In the evening a meeting was held in the spacious vestry in the basement of the church. Prayer and remarks were offered by Rev. Messrs. Wilson, Lincoln, Hill, Nightingale, and Tilden.

The interior of the church is handsomely furnished, and the walls painted in fresco. A fine-toned bell has been presented to the society by Thomas Cordis, Esq., of this city.

A Sunday school has been recently organized consisting of over sixty pupils.

The Protestant Irish Society. We understand that this Society, of which the Rev. J. Fisher is pastor, has received, from Nathaniel Curtis, Esq. of Roxbury, a valuable Communion Service. The particulars of this noble generosity we shall probably advert to in our next paper. The Communion will be administered to this Society (Melrose Hall) on the forenoon of Sunday next, for the first time since the organization of the Congregation. The services on the occasion will be conducted according to the forms of the Presbyterian Church in Ireland.

School Teachers' Agency. We give this week two passages more from letters addressed to Mr. Whitcomb, on the subject of the Agency.

"Detroit, March 1, 1847.

"D. C. Whitcomb, Esq.—Dear Sir.—A good supply of capable Teachers is of the utmost importance to the common schools of this State, and in view of the fact, I am glad to learn that you contemplate establishing a branch of the "Teacher's Agency" in this city. I hope it may be the means of bringing many good teachers into the State, and of awakening an increased desire on the part of the people to secure to their children good schools, under the charge of capable and experienced preceptors. I therefore take much pleasure in recommending your enterprise to the favor of all the Friends of Popular Education. Very truly yours, &c."

(Signed) S. Barstow.

"Senate Chamber, Detroit, March 11, 1847.

Mr. Dewitt C. Whitcomb,—Dear Sir.—I have reflected as much as the present hurried state of the business before the Legislature would permit, upon your proposition to establish in this city a branch of the Agency now existing in the city of Boston, for supplying Teachers in the various branches of Education, to Schools, Seminaries or Families, in any part of the United States. The object is not only a most laudable one, but cannot fail, in my opinion, of being eminently useful in promoting the cause of Education in every part of our extended Republic.

The want of competent Teachers, has been severely felt in many portions of this State, and I am happy in believing that the plan proposed by this Agency will at once remove all difficulty, and provide a safe and reliable mode for supplying every destitute place with competent and well qualified Instructors. I need not inform you that you have my best wishes for success in your enterprise. Very respectfully your ob't. serv't.

(Signed) Jno. Allen.

Propagation of Romanism. We find, says the Evening Post, in a Paris paper, called *l' Ami de la Religion*, a statement of the donations that were received from all parts of the world and disbursed during the year 1846, for the dissemination of the religious views of the Roman Church.—The receipts were not quite so large as during the previous year, and it is accounted for by the embarrassments which have been experienced in many of the countries of Europe.

The receipts and disbursements are stated in francs which we have reduced to dollars as follows:—

Receipts. France, $284.461; Germany, $10,388; North America, $15,722; South America, $1,870; Belgium, $32,626; Great Britian, $37,489; States of the Church, $19,157; Spain, $4,028; Greece, $300; Ionian Isles, $192; Levant, $635; Lombardy, $8,418; Lucca, $1,870; Malta, $2,318; Modena, $3,519; Parma, $2,806; The Low Countries, $17,450; Portugal, $4,580; Prussia, $38,089; Sardinian States, $46,770; Two Sicilies, $17,390; Switzerland, $7,109; Tuscany, $8,605; various districts of Italy, $2,806; from countries in the north of Europe, $69.

Total receipts for the year 1846, $668,986. Balance on hand at the commencement of the year, $57,849. Total means for 1846, $726.805.

Disbursements. Missions in Europe, $120,447; missions in Asia, $205.656; missions in Africa, $68,811; missions in America, $190,541; missions in Oceanica, $42,093. Expenditures for printing and publications, $42,093. Incidental expenses, $780. Total disbursements for 1846, $726,300.

SECULAR SUMMARY.

Municipal Affairs. At a special meeting of the Board of Aldermen, on Monday, P. M., an order was passed establishing regulations of hackney coaches and the drivers thereof, and of other vehicles. The part of the order relating to the Roxbury Omnibuses, provides that they shall stand in Tremont street, near the King's Chapel burying ground, the two-horse coaches being allowed to go through School street, and the four horse coaches through West street to Washington street, thence through that street to Roxbury.

Floral Procession in Lowell. We have pleasure in recording and giving publicity to the charitable efforts of our friends who sustain the Ministry at-Large at Lowell. Rev. Mr. Wood is their faithful missionary. The proposition for a floral procession, by the children of his Sunday School was received with approbation, and carried out on the 5th instant with success. The Lowell Journal gives a minute description of the procession, with its bright and happy faces, its banners, inscriptions &c. It was preceded by good music, through streets crowded with interested spectators. Besides presents of flowers, moss-baskets, from friends in Lowell, large contributions were received also from Chelmsford, Billerica, Concord, Westford, Groton, Nashville, and Keene, N. H. The receipts of sales were eighty-two dollars.

Wheat Crop in Ohio. The accounts are encouraging. In some counties, say three or four of those heard from, it is represented as light in quantity though excellent in quality: but in other counties it is good. In southwestern Ohio it is said to be but little if any below an average crop.

Convention at Chicago. We alluded last week to the great gathering at Chicago, of the delegates from various parts of the country, to consult in regard to the improvement of lake harbors, and navigation of western rivers. The Convention was organized on Monday the 5th inst. They appointed Edward Bates of Missouri, President.

On the second day's sitting the Convention made progress, and acted harmoniously. Two delegates were appointed from each state to report resolutions in regard to the objects of the Convention. Fifteen resolutions were reported in the afternoon of the same day, and ably advocated, and passed. An additional resolution was also passed appointing an Executive Committee, to gather and publish facts and statistics, and present them for the consideration of the Congress of the United States. The Convention adjourned on Wednesday, at eleven o'clock.

The following are the names of the,—

Executive Committee.

Massachusetts---Abbott Lawrence, John Mills.
New Hampshire—James Wilson, John Page.
New York—John C. Spencer, Samuel B. Ruggles.
Kentucky---James T. Morehead, James Guthrie.
Indiana—Jacob G. Sleight, Zebulon Baird.
Missouri—Thomas Allen, Joseph M. Converse.
Rhode Island---Alexander Duncan, Zachariah Allen.
Iowa—Geo. C. Stone, Wm. Ewing.
Pennsylvania—T. J. Bingham, S. C. Johnson.
Ohio—James Hall, J. L. Weatherly.
Connecticut—Thos. W. Williams, Phillip Ripley.
Wisconsin---Rufus King, W. Woodman.
Georgia---Thomas Butler King, William B. Hodson.
Florida---John G. Camp.
Michigan---Joseph R. Williams, David A. Noble.
Maine---Charles Jarvis, Geo. Evans.
Illinois—Jesse B. Thomas, David J. Baker.
New Jersey---Charles King, R. L. Colt.

The following extract from a letter of an influential Democrat to a friend in this city was published in the Journal of the 14th inst.

Chicago, July 6, 1847.

This is a great Convention, as you will see by the papers. Chicago is overrun with people, and many of them distinguished before the country; what the result of its labors will be I know not, but the indications are that they will be useful and pacific. What of party spirit there was---what of a desire to make party capital, I think has been checked, and that the result will go forth with the weight and influence which the congregation of so much intellect and experience should be entitled to. There has been a general and deep disappointment here, that Abbott Lawrence did not come; every one is looking towards him as the best representative of the business enterprise of New England. Delegates from every section of country in the West, wanted to confer with him on the feasibility of projects they have in view, and they want to see face to face and speak with the man who they think is doing so much to develope the physical and intellectual resources of this country."

From Oregon. News has been received from Oregon, as late as January 17th. We quote the following passages.

All the emigrants from the United States by the ole route had arrived, and many of those by the new route through the upper part of California, marked out last summer by Mr. Applegate. There was on the last of November, one company still in the Umpqua mountains, suffering greatly for the want of provisions and from the cold.

The Legislature of the territory assembled at Oregon city on the first Tuesday in December last, and adjourned on the 20th of the same month; having passed in their session of nineteen days, thirty-two acts and sundry resolutions. An act was passed allowing the manufacture and sale of spiritous liquors in the territory, which was previously prohibited,—this was vetoed by Governor Abernethey, but prevailed by the two-thirds vote. We notice in the list of acts a number of good laws. District and County Courts have been established, and the whole territory divided into counties. Mr. S. K. Barlow is authorized by an act of the Legislature to open a road across the Cascade mountains. A pilotage has been established at the mouth of the Columbia.

The whole debt of the territory is estimated at ten thousand dollars.

The citizens generally are represented to be happy and in a prosperous condition.

Caxton's Monument. A great meeting has been recently held in London to promote the erection of a monument in honor of Wm. Caxton, for the introduction of printing into England. Our ambassador, Mr. Bancroft made a long and eloquent speech on the occasion.

A correspondent of the Boston Courier refers to the event and says:—

"If Caxton is known and honored, and his name and memory held sacred with us, shall the name and memory of Stephen Daye, the first printer in any part of what now constitutes the United States, be allowed to remain longer unhonored? He died nearly two hundred years ago, and was buried in the grave-yard at Old Cambridge. No stone marks the spot where his remains repose. Cannot something be done to rescue from oblivion the memory of one who introduced so great a blessing into our country? What more appropriate, than to erect at Mount Auburn, within sight of the spot where Daye lived, and where, for many years, the only printing press in the colonies was placed, a monument worthy of the art, the introduction of which it is intended to commemorate."

The editor of the Courier heartily responds to the suggestion, and asks the attention of gentlemen of the profession to the proposal.

A New City. We learn from the Springfield Republican that the long pending negotiations for the purchase, by eminent capitalists, of the water privileges on both sides of the Connecticut river at Hadley Falls, (at Ireland Parish of West Springfield and at South Hadley Falls village) and sufficient adjoining property to make the purchase available, have finally been concluded. An engineer is already employed in examining and laying out the grounds, and before another year passes, decided progress will undoubtedly have been made towards the building up of a large manufacturing city, which is the object of the new owners in making the purchase. The water power there afforded, is capable of sustaining a city of twice the present size of Lowell. The distance from Springfield is 10 miles, and the Connecticut River Railroad passes directly through the embryo city. [Boston Journal.

Drowned. Charles W. Woodbury, Aid to Gen. Cushing, and formerly Editor of the Salem Advertiser and Postmaster of Salem, was drowned at New Orleans about the last of June. Mr. W. was brother-in-law of Hon. Robert Rantoul, U S. Attorney for this district. [Daily Adv.

Eastern Railroad. The annual meeting of the Eastern Railroad Company was held on Monday, at the Eastern Exchange Hotel, in Boston.

The annual report was read by the President, and accepted, by unanimous vote. The results are very satisfactory.

The number of passengers carried over the road, the year ending June 30, 1846, was 735,452. ditto, June 30, 1847, 780,774.

Gloucester Branch. The road-bed of which is completed, and about six miles of the superstructure laid down. It will be opened this month to Manchester, and as soon thereafter to Gloucester as the rails can be laid.

Salisbury Branch. The grading is completed, and the road ready for the rails which will be laid this season.

East Boston Improvements. These consist in the reclaiming from the sea, of about 112,000 square feet, and the erection thereon of an engine house 110 feet square—of a machine shop 90 by 82 feet—car houses and repair shops together, 60 by 250—and a freight house, 375 by 45.

Salem Depot Improvement. The number of passengers taking and leaving the cars, at this station, having increased from 200,000 when the first accommodations were put in use, to 360,000 the past year, and the number of trains coming into and departing from it, raised from 20 to 60 daily, with the prospect of a large increase from the branches in progress, and the extension of the Essex Railroad, will fully justify the policy of erecting the large and solid structures that are now in progress. Every effort will be made to complete them the present season.

From Mexico. Telegraphic dates from Fredericksburg to the 12th, gives a report that a dysentery of a malignant character had broken out among our troops at Puebla, and that it was believed the Mexican venders of milk, pulque, liquors, etc., poisoned those articles which they sold to the Americans. Several of Gen. Scott's troops were reported to have died, in consequence of partaking of the poisoned food. [Daily Adv.

St. Andrews and Quebec Railroad Company. Moses H. Perley, Esq., one of the Commissioners deputed to London on the business of this Company, has returned in the Caledonia, and comes back, we understand, with flying colors; much more encouragement having been obtained, within a few days of his leaving England, than he could have contemplated. Emigration, which Lord Lincoln's motion first forced upon the attention of Parliament, and which, it was broadly hinted, Sir Robert Peel was bent on grappling with in all its bearings, is to be the means of not only making this railroad, but of introducing railroads generally throughout the Colonies. [St. Andrews Observer.

Value of Newspapers. An idea may be formed of the value of newspapers—of some newspapers we mean—by the subjoined statement, which shows what "good will" may bring in the market, it having been decided that the good will of a newspaper comprises the chief part of its value:

"The United States (Philad) Gazette recently sold for $45,000 one half of the Boston Atlas has been purchased at a cost of $35,000; the Boston Daily Advertiser is valued at $90,000—40,000 has been refused for one half of it; one third of the New York Courier was sold a few months since for $30,000, and one quarter of the New York Tribune for $25,000." [New Bedford Mercury.

Pass it Round. Every "merciful man" who works a horse during the hot months, can promote its comfort by the use of the following simple shield against the teasing of flies. Take two or three handfuls of walnut leaves, upon which pour two or three quarts of cold water; let it infuse one night, and pour the whole, next morning, into a kettle and boil for a quarter of an hour: when it is cold it is fit for use. Moisten a sponge with it, and before the horse goes out of the stable, let those parts which are most irritable be smeared over with the liquor. Try it.

LIBERAL PREACHER.

The publication of the four last Nos. of this work, viz., the Nos. for Sept. Oct. Nov. and Dec. 1836, was long delayed, for reasons not necessary here to explain. Those Nos. were long since advertised as ready for subscribers. Some have called for them,—but some yet remain on hand, whose subscription for the last volume of the work is already paid. They are invited to call for them, or to leave their present address and they shall be forwarded. As these Nos. are necessary to complete the set, it must be desirable with subscribers who value the work to receive them before sending the Vols. to be bound.

The bills for the last year, of some subscribers, are still unsettled. They are respectfully invited to forward the amount, and receive their Nos.

UNITARIAN ADVOCATE.

Complete sets of the Unitarian Advocate may be obtained at the Office of the Christian Register.

☞ Odd numbers of the same work supplied.

☞ TEACHERS' SOCIAL UNION. There will be a meeting of the Union on Monday evening next, July 19th, at Pitts street Chapel, at 7½ o'clock.

Question—How far is it the duty of Sabbath School Teachers to introduce the questions of social reform in their instructions to their pupils?

jy17 T. GAFFIELD, Sec'y.

☞ WORCESTER ASSOCIATION. The next meeting will be held at the house of Rev Mr Alger, in Marlboro', on Tuesday, July 20, at 5 o'clock P. M.

jy17 H. WITHINGTON, Scribe.

MARRIAGES.

In this city, 8th inst, by Rev R. C. Waterston, Mr Samuel S. W. Blake to Miss M. C. Alden, both of this city.

8th inst, at the Bulfinch street Church, by the Rev F. T. Gray, Wm A. Prescott, of the firm of Jewett & Prescott, to Georgett Augusta, daughter of the late George Redding, Esq.

John W. Hinckley, M. D. of East Boston, to Miss Abby Stimson of Boston.

In Cambridge, 6th inst, by Rev F. D. Huntington, Charles Wills, Esq. of Newbury, to Mary L. W., daughter of the late John W. Hyde of Boston.

In Stoughton, 8th inst, by Rev W. M. Cornell, Mr Edmund Packard of N. Bridgewater, to Miss Elizebeth Lothrop of S.

In Pepperell, Mr A. F. Whipple to Miss Mary Jane, daughter of Thomas Stewart, Esq.

In Pembroke, Wednesday morning, 7th inst, by Hon Morrill Allen, Mr Luther Briggs, Jr. of Boston, to Miss Adeline, daughter of Horace Collamore, Esq. of P.

In Brooklyn, N. Y., 8th inst, Andrew J. Gunnison, Esq. of Lowell, Counsellor at Law, to Miss Euphemiah L. daughter of Capt Wm A. Briard of Portsmouth, N. H.

In New York, 7th inst, at the Church of the Divine Unity, by Rev H. W. Bellows, Salmon Alossen, formerly of Amsterdam, to Mary Elizabeth, daughter of George Dummer of Jersey city.

In Philadelphia, 7th inst, by Rev Mr Howe, Lieut W. H. Brown, U. S. R. M. Service, formerly of Newburyport, to Miss Matilda, daughter of R. Manley, Esq. of P.

DEATHS.

In this city, at the Massachusetts General Hospital, Dr Abner Johnson, of Brewer, Me., 61.

In Roxbury, 10th inst, Mrs Hannah Bowles, 82, widow of the late R. H. Bowles, Esq., of Machias, Me.

At Brookline, July 9, Mrs Hannah Lopez, 86.

In Dedham, on the 9th inst,—drowned, a son of Mr Seth Codding, 10.

At Framingham, Miss Mary P. Hunt, 27, only daughter of Mr. Nathaniel P. Hunt, formerly of Cambridgeport.

At Duxbury, 12th inst, Dea. George Loring, 76.

At Newburyport, Henry W., son of H. W., Kinsman, 18.

In North Danvers, 8th inst, Hon. Elias Putnam, 58—a gentleman of great moral worth, and for several years a member of the Legislature, President of the Village Bank, and an efficient incumbent of many other offices of public trust.

In Weathersfield, Vt., Miss Margaret, daughter of Hon. William Jarvis, 21.

In Bangor, Me., 9th inst, John Bradbury, Esq.

In Burlington, of ship fever, Capt. William H. Warner, formerly of New Bedford.

At Hancock, N. H., June 28, John Hartwell Whitcomb, son of John Whitcomb, 28.

At Philadelphia, 8th inst, Mrs Mary Ann She burne, late of Washington, wife of Col. John H. Sherburne, and daughter of the late Hon. Elijah Hale, of Portsmouth, N. H.

In Washington, D. C., Miss Sarah Tenney, 62, late of Newburyport, Ms.

In Pittsburg, Pa., Hon. Richard Biddle.

In Louisville Ky., June 27, Mrs Paulina White, wife of James W. White, and daughter of Olerton Cleflin, Esq., of Lyme, N. H., 33.

At Little Fort, Ill., Capt. Samuel Helms, 82, formerly of Boston.

In Vera Cruz, Mexico, June 12, of yellow fever, Mr Varnum P. Shattuck, merchant, formerly of Charlestown, Mass., 42.

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A HAIR BRACELET, found at the Hall of the Maine Depot, at the Collation Meeting, can be had by applying to MR. EUSTIS, No. 123 Washington street. tf je5

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The condensation effected on this edition, leaves the book even more perspicuous, and a readier help than before. [Christian Mirror, Portland.

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This is the very work of which we have long felt the need. We obtained a copy of the English edition some months since, and wished some one would publish it; and we are much pleased that its enterprising publishers can now furnish the student of the Bible with a work which he so much needs, at so cheap a rate. [Advent Herald, Boston.

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j10 3t 59 Washington street, Boston.

Dental Surgery.

Dr. Morton, No. 19 Tremont Row, opposite the new Museum, is happy to announce, that he has associated with him, Dr. Francis Whitman, (who will fill the vacancy of Dr. N. C. Keep, his former partner and instructor) and has fully returned to the practical part of his Profession.

Drs. M. & W., respectfully tender their Professional services to the public, and in doing so, it seems not improper to suggest, without injustice to others, that in consequence of the new properties of Ether, Dr. M. is in constant communication with foreign Dentists, affording rare opportunities of information in regard to the *latest* improvements in Dentistry, both at home and abroad.

Drs. M. & W., manufacture and set teeth in blocks with false gums; insert single teeth with or without gums, upon plate or without, from one to a whole set, the latter being inserted upon a method not in general use, which they warrant is not surpassed in beauty or usefulness.

Teeth filled, regulated, cleaned and extracted, and all operations performed without pain. Inasmuch as Dr. M. has had the happiness to discover and demonstrate to the world a means of annihilating pain, he believes that all who wish, can safely commit themselves to his treatment. tf jl0

Houses for Sale or To Let.

For Sale or To Let, in Old Cambridge, two new and modern built Dwelling Houses, eligibly situated on Cragie st., about three minutes walk from the Colleges. Each house contains 12 rooms, with every convenience for genteel families, with a fine Garden attached to the same, with Fruit Trees, Currant Bushes and Shrubbery, &c. They are well supplied with the best of water.—Coaches run to and from the city every ten minutes. A large portion of the purchase money can remain for a long time. Bank or Railroad Stock would be taken in exchange.

For further particulars inquire of JOSEPH CUTLER, Esq., 47 Court st., Boston, or of ROYAL RICHARDSON, on the premises. jy3

DRY GOODS NOTICE.

STETSON & HOPKINS,

183 Washington street,

Having received their complete assortmen of

SPRING AND SUMMER

GOODS,

would most respectfully solicit the attention of strangers and citizens to their Stock, which was never more desirable than at the present time. Their Stock has been selected with great care, from the New York and Boston markets, and contains many very desirable styles of Goods, among which may be found

SHAWLS

of every description, from a common style to the Rich Cashmere.

BARAGES

for Summer Dresses, some very rare and desirable styles.

FRENCH POPLINS AND MOUS. D'LAINES

of various styles and qualities. One case M. D'Laines a t *one shilling* per yard, *good quality!*

One of the best assortments of

GINGHAMS

that can be found in the city; consisting of small and large plaids, for Children and Ladies' wear.

LINEN GINGHAMS,

some very choice and desirable styles, stripes and plaids a most excellent article for Travelling Dresses.

Also, Drab and Stone colored

ALPACCAS

for Travelling Garments.

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IN GREAT VARIETY.

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HOSIERY AND GLOVES,

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consisting of Blankets, Quilts, Linen Sheetings, British and American Cottons, Damask Table Cloths, Napkins, Doyles, Colored Border French and Scotch Towelings, Diapers, Crash, &c., &c.,

EMBOSSED TABLE AND PIANO COVERS.

—ALSO—

GOODS FOR BOYS' WEAR.

Every article will be freely exhibited, and customers, whether citizens or strangers, will be treated with politeness, and every exertion made to please.

P. S. Samples cut, and goods sent to any part of the city for examination.

Stetson & Hopkins,

183 WASHINGTON STREET.

my22 tf

BIGELOW BROTHERS & KENNARD,

AT NO. 121 WASHINGTON ST

POETRY.

[For the Register.]

SABBATH EVE.

Tranquilly falls the light of Sabbath eve,
Upon the crowded city's dusty way;
And busy fancies' pleasant visions weave,
Of household groups who meet to praise and pray.

And young sweet faces with enquiring look
Ask why their toys are laid in silence by;
"It is the Sabbath eve, and pleasant book
Must be thy pastime," is the soft reply.

From many homes the voice of sacred song
Swells on the breeze and softly dies away;
In other scenes the tones of wo and wrong
Disturb the hallowed stillness of the day.

Where thou, oh Nature! sits't in rule supreme,
The holy time seems holier to the heart.
Birds, trees and breezes join the grateful theme
Of praise and love, each bearing well its part.

The mists descend upon the western hill,
The clouds cast off their sunset hues of gold,
The dews each parching flower-cup haste to fill
With eve's baptismal waters clear and cold.

The very stars with a serener light
Seem to regard the passage of the time;
And when the moon usurps the throne of night,
She wakens in the spirit thoughts sublime.

Go to the dusky wood, the field, the glen;
No stately pile with lofty turrets crowned,
Filled with the organ's note and praise of men,
Can touch thy heart with worship more profound.

Thy Maker, in the still small voices near,
Speaks as of old in Paradise at even!
If innocent, what can thy spirit fear?
If guilty, cleanse thy soul in hope of heaven.

H. J. W.

[For the Register.]

GLORY AND SHAME.

Huzza! huzza! for the glory gained!
Huzza! for the victory won!
Huzza! for the land we yielded to Peace,
The glorious Oregon.

"It was all our own," and we used it well,
When we nobly agreed to share it;
And proved to the world we were rich enough,
And abundantly able to spare it.

We proved that with us, there were fairer things
Than an empire's wide expanse;
That honor, principle, quietude, form
A richer inheritance.

It showed, how much more highly we prize
A *man*, than a *foot of soil;*
That freedom and order are far more dear
Than the richest plunder and spoil.

Then huzza! huzza! for the reign of peace,
So happily now begun!
Huzza! for the Glory our land hath gained!
Huzza! for the victory won!

But mourn, ah! mourn, as ye turn your eye
To the carnage, and blood, and wo,
Our legions have spread, and are spreading still,
Upon feeble Mexico.

Hold your nostrils! the tainted air
Poisons the very breath,
The stench from the festering carcasses there
Comes laden with seeds of death.

Then howl! then howl! for the deep disgrace
Which rests on our country's fame!
That could pounce so fierce on a prostrate foe,
And prove to the proud so tame.

That so freely sendeth its bread, to feed
The mightier powers of the earth,
And spreadeth famine, and blood, and death,
On a trembling sister's hearth.

Oh! blush, my country, and hang thy head,
When thou hearest it whispered abroad
That the boasted offering we made for peace
Was an offering to *man*, not *God;*

That the secret motive was still the same
Both in what we've seized and lost;
That we worshipped, in both, the *golden calf*,
In both, we *counted* the *cost;*

That honor, principle, conscience, all,
The opaque dollar can hide;
Our love of freedom, vaunted so long,
Into love of pelf subside;

That we care not a groat for the blood that flows,
If it only manure *our* soil;
And heed not the widow's or orphan's cry,
If it only show us the spoil.

Alas! alas! for the reign of Peace,
Which we thought so fairly begun;
Alas! for the Glory we deemed our own!
Alas! for the victory won!

Warren, Me, 1847. C. E.

MISCELLANEOUS.

THE PERUVIANS—THEIR TEMPLES.

In Prescott's History of the Conquest of Peru, just published by Harper & Brothers, the author says:—

"The Peruvians, like so many other of the Indian races, acknowledged a Supreme Being, the Creator and Ruler of the Universe, whom they adored under the different names of Pachocamac and Visacocha. No temple was raised to this invisible Being, save one, only in the vally which took its name from the deity himself, not far from the Spanish city of Lima. Even this temple had existed there before the country came under the sway of the Incas, and was the great resort of Indian pilgrims from remote parts of the land; a circumstance which suggests the idea, that the worship of this Great Spirit, though countenanced, perhaps, by their accommodating policy, did not originate with the Peruvian princes.

The deity whose worship they especially inculcated, and which they never failed to establish wherever their banners were known to penetrate, was the Sun. It was he, who, in a particular manner presided over the destinies of man; gave light and warmth to the nations, and life to the vegetable world; whom they reverenced as the father of her royal dynasty, the founder of their empire; and whose temples rose in every city and almost every village throughout the land, while his altars smoked with burnt offerings, a form of sacrifice peculiar to the Peruvians among the semi-civilized nations of the New World.

* * * * *

But the most renowned of the Peruvian temples, the pride of the capital, the wonder of the empire, was at Cuzco, where, under the munificence of successive sovereigns, it had become so enriched, that it received the name of *Coricancha*, or the "Place of Gold." It consisted of a principal building and several chapels and inferior edifices, was all constructed of stone. The work was of the kind already described in the other public buildings of the country, and was so finely executed, that a Spaniard who saw it in its glory, assures us, he could call to mind only two edifices in Spain, which, for their workmanship, were at all to be compared with it. Yet this substantial, and in some respects, magnificent structure, was thatched with straw!

The interior of the temple was the most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the deity, consisting of a human countenance, looking forth from amidst innumerable rays of light, which emanated from it in every direction; in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were every where encrusted. Gold, in the figurative language of the people, was "the tears wept by the sun," and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary, were of the same costly material; and a broad belt or frieze of gold, let into the stone-work, encompassed the whole interior of the edifice.

Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the Moon, the deity next held in reverence, as the mother of the incas. Her effigy was delineated in the same manner as that of the Sun, on a vast plate that nearly covered one side of the apartment. But this plate, as well as all the decorations of the building, was of silver, as suited to the pale silvery light of the beautiful planes. There were three other chapels, one of which was dedicated to the hosts of Stars, who formed the bright court of the Sister of the Sun; another was consecrated to his dread ministers of vengeance, the Thunder and the Lightning; and a third to the Rainbow, whose many colored arch spanned the walls of the edifice, with hues almost as radiant as its own. There were besides several other buildings, or insulated apartments, for the accommodation of the numerous priests who officiated in the service of the temple.

All the plate, the ornaments, the utensils of every description, appropriated to the use of religion, were of gold and silver. Twelve immense vases of the latter metal stood on the floor of the great saloon, filled with the grain of Indian corn; the censers for the perfumes, the ewers which held the waters of the sacrifice, the pipes which conducted it through subterranean channels into the buildings, the reservoirs that received it, even the agricultural implements used in the gardens of the temple, were all of the same rich materials. The gardens, like those described, belonging to the royal palaces, sparkled with flowers of gold and silver, and various imitations of the vegetable kingdom. Animals, also, were to be found there,—among which the llama, with its golden fleece, was most conspicuous,—which in this instance, probably did not surpass the excellence of the material.

If the reader sees in this fairy picture only the romantic coloring of some fabulous *El Dorado*, he must recall what has been said before in reference to the palaces of the Incas, and consider that these "Houses of the Sun," as they were styled, were the common reservoir into which flowed all the streams of public and private benefaction throughout the empire. Some of the statements, through credulity, and others, in the desire of exciting admiration, may be greatly exaggerated; but, in the coincidence of contemporary testimony, it is not easy to determine the exact line which should mark the measure of our skepticism. Certain it is, that the glowing picture I have given is warranted by those who saw the buildings in their pride, or shortly after they had been despoiled by the cupidity of their countrymen. Many of the costly articles were buried by the natives, or thrown into the waters of the rivers and the lakes; but enough remained to attest the unprecedented opulence of these religious establishments. Such things as were in their nature portable, were speedily removed to gratify the craving of the conquerors; who even tore away the solid cornices and frieze of gold from the great temple, filling the vacant places with the cheaper, but—since it affords no temptation to avarice—more durable, material of plaster. Yet, even thus shorn of their splendor, the venerable edifices still presented an attraction to the spoilers, who found in their dilapidated walls an inexhaustible quarry for the erection of other buildings. On the very ground once crowned by the golden Coricancha rose the stately church of St. Dominic, one of the most magnificent structures of the New World. Fields of maize and lucerne now bloom on the spot which glowed with the golden gardens of the temple; and the friar chants his orisons within the consecrated precints once occupied by the Children of the Sun."

DOCTOR DICK.

Our countryman Elihu Burrit, of Worcester, has lately made Dr. Dick a visit. Dr. D. lives at Broughty Ferry on the Frith of Tay in Scotland. Mr. B. called first on the Doctor, but he was not at home.

"On the morrow I returned to Dundee, and what should I find on my table but a polite, kind note from Dr. Dick, inviting me to take tea with his family that evening at an early hour. Much gratified, I was *en route* to the Ferry by the five o'clock train.

I would not if I could, talk much of that delightful evening; I hate the gossiping retail of fireside conversation. The humble, unaffected kindness of the venerable man; the perfect freedom from all pretension to greatness; the ease, the familiarity, all made me feel at once as if I were in the society of a dear Christian friend whom I had known for years; and the hour of departure came ere I knew that the evening had well begun. Of the United States he spoke with freedom, respect, and kindness, and seemed far from averse, even at his advanced years, to pay a trans-Atlantic visit. A septemgenarian—he is active in mind and body as a man of fifty. His lectures, which are yet frequent, are, I am told, deeply interesting. I wish inducements might be held out for him to visit America with his amiable lady.

Dr. Dick is a minister in the Independent Church, the same denomination of which Wardlaw, and Raffles, and Russell are ministers.—Plainness marks the dwelling of this good man, and this, with his appearance, gives weight to much that he has written, and bespeaks the philosopher according to the true meaning of that abused name.

Of Dr. D.'s appearance it is needless to speak. The likeness attached to a very beautiful and cheap edition of his whole works, by the Messrs. Biddle, of Philadelphia, is excellent. I saw the original painting over the Doctor's mantle piece. The plate, however, in my copy, is too dark. It gives the idea of black eyes and raven hair: now the Doctor wears a brown wig; and if I mistake not, his eyes are blue. There is a sweet, subdued expression in the whole countenance, and had it not been for one little circumstance, I would have seen the Doctor again and again, (as I had the pleasure of doing,) and have supposed that excitement had long bid farewell to those features, and the calm unclouded sunshine of piety alone gave brightness now. But the lightning is still there.

On the day to which I allude, the polite old gentleman escorted us down the hill from his house to the office whence we take our rail-car seats. Here we were detained, and meeting several acquaintances also waiting, general conversation ensued. The subject of the discomfort, in some places, of the third class railway trains, occupied attention and the *wrongs of the poor* soon brought forth burning words, and tones of deepest feeling, which roused me to look again into that countenance. The warmth of heart, which erewhile showed itself only in the amiable attentions of Christian and gentlemanly courtesy, now kindled with just indignation, and gave us a nearer view of the source of that benevolence which has done so much to fan the latent sparks of love for their fellow men in the hearts of others."

The Evangelists. How amiable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executioners, nor his judges. They report the facts without adding a single reflection. They remark neither their Master's mildness when he was smitten, nor his constancy in his suffering, which they thus describe,—"And they crucified Jesus." [Racine.

NEVER DESPAIR.

We are bad ourselves, because we despair of the goodness of others." [Coleridge.

When "we despair of the goodness of others," he might also have said. A curious fact, morally and physically true. To despair of the goodness of others is a bad state of the body, a wrong state of the heart, and an immediate stop to all the efforts naturally due in their behalf. Here it seems eminently true. There is too much croaking in the world. By neglecting exercise, and disregarding the old adage of *mens sano in corpore sano*, one may come to that state where all is seen through an atmosphere of gloom, where the eye seems indisposed to rest upon the good, and is fixed solely upon the bad.

For practice, touching this matter, I would recommend that whenever any one sees all things going wrong, he should directly go to work and obey Cecil's advice—"Do something, do it." A little exercise, of almost any kind, except croaking, will give the world a better aspect. With the blood well in circulation, and the mind not stagnant, something good may be found almost everywhere—enough at least, to chase away despair, and put hope in its place.

"It is better by far
Always to hope, than once to despair."

Suppose, for example, one is not fully satisfied with the habitual working of a convention, or any similar body; is he then to despair of all good in the case, of all improvement for the future? Such is not the part of wisdom and goodness. To quote Mr. Tupper again:

"There are chances and changes,
Helping the hopeful a hundred to one."

"Hope on, hope ever"—work on, work ever, in the line of truth and duty; therein shall we certainly save ourselves, and to say the least, do something for the salvation of others. [Episcopal Recorder.

"THERE'S NAE STRIFE HERE."

A FACT.

In one of Scotland's northern towns, a family were seated round the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked the blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy looking man was one of the elders in a neighboring chapel; he possessed much energy and zeal, and it was hoped real piety, but alas! he was governed by a natural bad temper, and too often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister, being a true disciple of the Prince of peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him, while he sat amidst this strife of tongues, and most thankful was he that evening to retire to a friend's house, some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning, that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "Are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?"

He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face, as she said, with a smile, "Why, you always laugh at my dreams."

"Yes, but mine was so remarkable. I dreamed I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, crying, 'Come awa, John, come awa, there's nae strife here.' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat some time in silence, which was broken by the entrance of a servant with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face, then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host—its contents were as follows:

"My dear ——, we had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat together in the evening, he spoke with much grief of the chapel meeting. "Indeed," he added, "I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home."

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual might do him good.

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus; for his dear Lord had taken him home."

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk, and in three weeks laid by the side of his aged minister.

"O then the glory and the bliss,
When all that pained or seemed amiss
Shall melt with earth and sin away—
When saints beneath their Savior's eye,—
Filled with each other's company,
Shall spend in love the eternal day."

ROMANCE IN REAL LIFE.

The N. Y. Commercial vouches for the truth of the following:

About twelve years ago, a resident of Baltimore, an Englishman, died suddenly, leaving a widow and three children—two boys and a girl, the latter not quite two years old. The moderate income on which the family had subsisted, died with its head; and the widow found penury added to the other sorrows of her bereavement. Friends were raised up for her, however, by whom the two boys were cared for and placed in situations which would enable them, in due time, to provide for their own subsistence; and very soon after an English lady, married, but childless, becoming acquainted with the mother and interested in the remaining child, proposed to adopt the latter as her own. The offer was thankfully accepted, and the widow, thus relieved, betook herself with energy to the task of making for herself a place and a provision in the world, with whose trials she was now to struggle unaided and alone.

The lady who adopted the little girl was not permanently a resident of Balumore. Before many months she came to this city, and here she died; leaving the child to the care of her husband's brother, who was also childless, though married. The little girl was of attractive character, and her new foster parents became strongly attached to her. In brief, she has remained with them, tenderly brought up, well educated and treated in every respect as though she had been indeed a daughter. In the meantime, however, the death of her first protectress and the necessities of her mother's position had effected a complete severance of all communication between the parent and child, so that, at the time of the incident we are about to relate, the young girl had lost all knowledge of her childhood's history, except that she had a widowed mother, and that she legitimately bore another name than that by which she was known among her friends.

The endeavors of the mother, during these intervening years, had moderately prospered, and as the weight of care was lessened on her mind, thoughts of her absent child began to occupy it almost wholly. But she had lost all clue by the death of the lady to whom she had consigned the infant; and all her searches and inquiries, extending through some years had been fruitless. At last, however, she wrote to a lady in Boston, with whom she had some slight acquaintance; and it happened, fortunately, that the letter was forwaded from Boston to New York, the lady being here on a visit. Its object was of course, to solicit co-operation in the search for the child, the mother supposing that something might be learned in Boston. The lady to whom it was addressed happened to speak of its contents in the presence of a friend here, who was interested in the story, and proffered her assistance; remarking that she knew a family bearing the name of the deceased lady.

To the residence of that family she proceeded, and being shown into the parlor was immediately joined by a young girl of about fourteen years, who said that her mother was engaged at the moment, but would soon be at liberty. Something—a desire rather than a suspicion that this girl might prove to be the one she sought—induced the visitor to introduce the subject in a proper way; and, to make short of the story, the desire was gratified. At the first mention of her real name, and of her mother, the young girl started up, almost wild with agitation and hope. Amid all the comforts of her lot there had been but one eager wish ever active in her heart—the wish to find her mother, of whose residence and even existence she knew nothing. The description given to us, by the lady who called upon her, of her appearance and expressions, as the truth was made known to her, would be read with moistened eyes, if we could do it justice; but we shall not make the attempt. It is enough to add that, with the least possible delay, she was on the road to Baltimore, where long before this time, she and her mother have no doubt been made very happy in each other's presence.

The story is romantic enough, the reader will say; but there is yet a little addition to be made in it, so very like what occurs in novels, that we should doubt it ourselves if we had not the fullest assurance of its truth. Only a few days before the lost child was found, the mother received a letter from England, announcing that a comfortable property was awaiting her husbands heirs; and the whole family are preparing to cross the ocean and take possession of their inheritance.

THE GODDESS DIANA.

The Paris papers furnish the following account of some recent remarkable discoveries at Lipsek, (the ancient Lampsacus) in Asia Minor.

"In the course of some researches recently made at Lipsek, a number of antique articles of gold and silver have been found; among them are 1st, forty silver spoons, the bowls of which are nearly twice as long, wide, and deep as our table spoons, and the handles also, proportionally longer than those in use at the present day, are square in form and covered with Greek inscriptions, which are almost effaced, and which have not yet been deciphered. At the top, on each side of the handles of these spoons is engraved a female bust, surmounted with the word *Artennis* (Diana.) Each of these spoons weighs 40 drachms. 2. A round plate of silver of the diameter of one metre 60 centimes, weighing 37 kilograms, 540 grammes, on which is engraved a female figure of the height of 60 centimetres, magnificently attired—about her a fox, a peacock, and a parrot, and at her feet couch two lions astride each of which is a child. 3. A large plate in the form of a star with six angles, on which are engraved two female heads with floating hair. 4. A silver stick of 2 metres 12 centimes length, and composed of four pieces soldered together. 5. Four large goblets of silver with handles, on which are sculptured in bas relief, female heads, all of different physiognomies. 6. A large cylindrical vase on three feet, with handles ornamented with arabesques. This vase is 1 metre 10 centimes high. 7. A flambeau of silver, with three feet, ornamented with arabesques, and armed at the top with a point. 8. A woman's necklace of gold, of beautiful workmanship, weighing 24 drachms. This necklace was set with forty large pearls, all of which crumbled to dust as soon as they were touched. Every thing leads to the supposition that the most part of them, if not all, belonged to a temple of Diana, a divinity, the worship of whom prevailed very much in the neighborhood of Lampsacus. The Turkish government have sent to the spot two agents to examine these antiquities, and to carry on farther researches.

Amusement for Farmers' Boys. Being lately at the residence of one of our most intelligent farmers, we noticed an out-building which was labelled "office." On inquiring, we learned that this was a room given up to the boys. Entering, we found it filled up with miniature implements of husbandry, seeds of different kinds, a few plants, and branches of evergreen; the walls decorated with portraits of horses, cattle, sheep, swine, and poultry; while on some shelves there were geological specimens, and several juvenile books of a character calculated to inspire a taste for rural life, and at the same time to teach correct modes of husbandry, horticulture, &c.; the whole arranged in agreeable order. It struck us as an excellent plan, and we would suggest its general adoption. It furnishes the means both of amusement and instruction. How infinitely better it is to allow boys an opportunity of spending a part of their time in thus cultivating a taste for the investigation of those subjects by which their knowledge of nature and of the world around them is increased, than in mixing with rude company, and becoming contaminated with their vices. [Western Farmer.

Little do we know, when we go forth in the morning, what God means to do with us ere night. [Bishop Hall.

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CXLII, for July, 1847.

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